The Gospel of Matthew

Matthew 1

◆ 1 **Βίβλος** (# *1047*) book, different from βιβλίον (# *1161*), has a connotation of sacredness and veneration (AS). **γενέσεως** descriptive gen. origin, birth, genealogy, history, document (BAGD; DA; Luz; DJG, 253-59). The phrase may mean "geneological register" and refer to only Matt. 1:1-17 (Hagner). **υἱοῦ Δαυὶδ** son of David. Apposition. As a descendant of David, He has a legitimate claim to the throne of David (Cleon L. Rogers, Jr., "The Covenant of David in the New Testament: Part 2. The Davidic Covenant in the Gospels," *Bib Sac* 150 [1993]: 459; s. also Cleon L. Rogers, Jr., "The Promises to David in Early Judaism," *Bib Sac* 150 [1993]: 285-302). **υἱοῦ ʼΑβρααμ** son of Abraham. Apposition. This traces Jesus' lineage back to the founding father of the nation of Israel and echoes the promises to Abraham that his offspring would bless all the peoples of the earth (Blomberg; Hagner). ◆ **2 ἐγέννησεν** aor. ind. act. γεννάω (# *1164*) to beget; not necessarily immediate parentage, but merely direct descent (RWP). ◆ **6 βασιλέα** acc. masc. sing. βασιλεύς (# *995*) king. Strikes the keynote of the book of Matthew. Jesus Christ as Son of David is king. ◆ **11 ἐπί** w. gen. Means "at the time of" (MT, 3:271). **τῆς μετοικεσίας** (# *3578*) removal to another place of habitation, deportation (BAGD). The word should call to mind the hand of divine providence (DA). ◆ **16 ʼΙωσήφ** (# *2737*) Joseph. Joseph as the son of David is the legal father of Jesus and Jesus as his son is entitled to all his inheritance rights (Gnilka; SB, 1:35). **Μαρίας** (# *3451*) poss. gen. The syntax effects a displacement of Joseph in the progression of father begetting son and relates the generation of Jesus to his birth by Mary (Herman C. Waetjen, "The Genealogy as the Key to the Gospel according to Matthew," *JBL* 95 [1976]: 216). For the name "Mary" s. DA. **ἐξ ἧς** gen. fem. sing. John Nolland "Jechoniah and His Brothers" (*Matthew 1:11*) *BBR* 7 (1997): 169-78; Marshall D. Johnson, *The Purpose of Biblical Geneaologies* SNTS MS 8 2nd. ed. (Cambridge: Cambridge University Press, 1988). Means "from whom." The rel. pron. obviously refers to Mary, hinting at the virgin birth (Toussaint; France; GGBB, 336). **ἐγεννήθη** aor. ind. pass. γεννάω (# *1164*) to beget. The pass. means "to be conceived," or "to be born" (DA). **λεγόμενος** pres. pass. part. λέγω (# *3306*) to say, to name. For the textual variants in this v. s. DA; TBM, 62-64; TC, 2-7. ◆ **17 γενεαί** fem. pl. γενεά (# *1155*) generation. The source of Matthew's information could have been the OT and certain "public registers" which were evidently available (Carson, 63; DA; SB, 1:1-6; JTJ, 275-302). **δεκατέσσαρες** (# *1280*) fourteen. The number is best explained as being the numerical value of the name "David" (DA; Carson, 70). ◆ **18 μνηστευθείσης** aor. pass. part. (temp.) gen. fem. sing. gen. abs. "after his mother..." (s. BD, 218; RG, 514). μνηστεύω (# *3650*) to woo and win, betroth, pass. to be betrothed, to become engaged (BAGD). It was a formal pre-nuptial contract entered into before witnesses and could only be broken by a formal process of divorce (Hagner; M, Ketub. 1:2; 4:2; BBC). Aor. part. begins the sentence, the subject is first, and the pres. part. follows. It means that the action indicated by the part. accompanies the action of the main cl. (Schl., 11). For the custom of betrothal, marriage, and divorce s. M, Kiddushin; M, Gittin; Moore, *Judaism*, 1:119-26; JPF, 2:752-60; DA. **πρὶν ἤ** before (w. acc., w. inf.); s. VA, 388. **συνελθεῖν** aor. act. inf. συνέρχομαι (# *5302*) to come together (used of sexual intercourse), to live together as man and wife. In the papyrus marriage contracts it means "to marry" (BBKA; NDIEC, 3:85). **εὑρέθη** aor. ind. pass. εὑρίσκω (# *2351*) to find. The sense is "proved to be," or "to turn out to be" (DA). **γαστρί** dat. sing. γαστήρ (# *1143*) stomach, womb. **ἔχουσα** pres. act. part. nom. fem. sing. ἔχω (# *2400*) to have. **ἐν γαστρὶ ἔχουσα** to be pregnant. **ἐκ** indicates the source or cause from which something arises. **πνεύματος** gen. πνεῦμα (# *4460*) spirit; refers to the Holy Spirit. The art. is omitted owing to the prep. (McNeile). ◆ **19 ὢν** pres. act. part. (causal) εἰμί (# *1639*) to be. **θέλων** pres. act. part. (causal) θέλω (# *2527*) to will, to desire. **δειγατίσαι** aor. act. inf. δειγματίζω (# *1258*) to expose publicly, to humiliate publicly (TDNT). **ἐβουλήθη** aor. ind. pass. (dep.) βούλομαι (# *1089*) to will, to make a decision after contemplation (TDNT; NIDNTT; EDNT; BBKA). "He came to a decision." **λάθρα** (# *3277*) secretly. It was a private arrangement whereby he drew up a bill of divorce himself, thus avoiding a complete public disgrace (McNeile; DA). **ἀπολῦσαι** aor. act. inf. ἀπολύω (# *668*) to release, to dismiss, to divorce, to send away one's wife or betrothed (BAGD; BBC). ◆ **20 ἐνθυμηθέντος** aor. pass. (dep.) part. gen. masc. sing. ἐνθυμέομαι (# *1926*) to consider, to think about. Gen. abs.

"after he..." indicates the time of the vision and the vb. the state of mind: revolving the matter in thought without clear perception of outlet (EGT). **ἰδού** aor. imp. act. ὁράω (# *2629*) to see, behold, used to draw attention. Points to the surprising, unexpected type of acion (Schl.). **ἄγγελος** (# *34*) messenger, angel. **κυρίου** (# *3261*) lord, ruler. Used in the OT sense for Yahweh especially when it is in the gen. (NIDNTT). **κατ'** = κατά (# *2848*) in a dream (BD, 27). For the significance of dreams s. DJG, 199-200. **ἐφάνη** aor. ind. pass. φαίνομαι (# *5743*) to appear, to show oneself. **υἱὸς Δαυίδ** "son of David." The form of the address summarizes the thought of the genealogy (McNeile; Cleon L. Rogers, Jr., "The Promises to David in Early Judaism," *Bib Sac* 150 [1993]: 285-302; "The Davidic Covenant in the Gospels: The Covenant of David in the New Testament," *Bib Sac* 150 [1993]: 485-78; DJG, 766-69). For the nom. instead of the voc. s. MT, 34. **μὴ φοβηθῇς** aor. subj. pass. (dep.) φοβέομαι (# *5828*) to be afraid, to fear someone or something (w. **μή** = neg. imp. s. VA, 360). **παραλαβεῖν** aor. act. inf. παραλαμβάνω (# *4161*) to take to oneself, to lead home, of one's wife, to take her into one's home (BAGD). **γάρ** for (cause). **γεννηθέν** aor. pass. part. γεννάω (# *1164*) s.v. 2. ◆ **21 τέξεται** fut. ind. mid. (dep.) τίκτω (# *5503*) to give birth. **καλέσεις** fut. ind. act. καλέω (# *2813*) to call, to name. For the fut. to express a command s. MT, 86; VA, 419. **Ἰησοῦς** (# *2652*) Jesus, the Greek form of "Joshua," meaning "Yahweh saves." The name identifies Mary's Son as the one who brings Yahweh's promised eschatological salvation (Carson; s. DA; Hagner). **σώσει** fut. ind. act. σῴζω (# *5392*) to save, to rescue, to deliver. For a study of the word s. TDNT; NIDNTT; NTW, 114-21; TLNT; EDNT. **λαόν** (# *3295*) people. In Matt. it refers to Israel, the OT people of God (Luz). **ἁμαρτιῶν** (# *281*) sins. Many Jewish writings viewed the "Messianic Age" as one where sinners are removed and God's people cleansed and the Messiah leads the people in righteousness (SB, 1:70-74). ◆ **22 ὅλος** (# *3910*) all, whole (BAGD). The "all" refers to the universal providence of God, who knows all things before they come to pass and sees to it that all will be fulfilled (DA). **γέγονεν** perf. ind. act. γίνομαι (# *1181*) to become, to happen (BD, 177). **ἵνα** (# *2671*) w. subj. that, in order that. It indicates divine purpose (Gundry). **πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill. The pass. implies God's activity (DA). **ῥηθέν** aor. pass. part. nom. masc. sing. λέγω (# *3306*) to say, to speak. **ὑπό** by (w. pass). **διά** through. The prep. shows that the word was spoken by God and that the prophet was only a channel (DA; GGBB, 434). ◆ **23 παρθένος** (# *4221*) virgin. It translates the Heb. word עַלְמָה which means "a young lady w. high standing and noble qualities" s. Karen Engelken, *Frauen im Alten Israel* (Stuttgart, 1990); TLNT. **ἕξει** fut. ind. act. ἔχω (# *2400*) (s.v. 18). **τέξεται** fut. ind. mid. (s.v. 21). **μεθερμηνευόμενον** pres. pass. part. μεθερμηνεύω (# *3493*) to interpret, to translate. **μεθ'** = μετά (# *3552*) with (accompanying). The context of Isa. 7:14 indicates that the sign to Ahaz and the "House of David" was an assurance that the dynasty of David would not be destroyed. Immanuel, born of a virgin as the Son of David, is the fulfillment of the prophecy (s. Carson, 78-80). ◆ **24 ἐγερθείς** aor. pass. part. nom. masc. sing. ἐγείρω (# *1586*) trans. to awake, to arise, pass. to wake up, to awake (BAGD). When two actions are joined to one process, the aor. part. is placed before the aor. of the main vb. in order to prepare for the action of the main vb. (Schl. 23). **προσέταξεν** aor. ind. act. προστάσσω (# *4705*) to prescribe, to order. **παρέλαβεν** aor. ind. act. s.v. 20. ◆ **25 ἐγίνωσκεν** impf. ind. act. γινώσκω (# *1182*) to know (used in sexual sense, similar to the Heb. word ידע "to know"). Impf. indicates the continual or unfulfilled action in the past. The delay in sexual union suits Joseph's original hesitation and preserves the virginity of the birth (Gundry). **ἔτεκεν** aor. ind. act. τίκτω (# *5503*). Aor. views the promise as fulfilled (DA). **ἐκάλεσεν** aor. ind. act. καλέω (# *2813*). Aor. points to the obedience of Joseph (DA; BBC).

Matthew 2

◆ **1 γεννηθέντος** aor. pass. part. gen. masc. sing. γεννάω (# *1164*) to beget, pass. to be born. Gen. abs. "after, when Jesus..." **βασιλεύς** (# *995*) king. For the life of Herod the Great s. TJ, 17-35; HK; BBC; DJG, 317-26; Nikos Kokkinos, *The Herodian Dynasty: Origins, Role in Society and Eclipse* (Sheffield, 1997). **ἰδού** (# *2627*) aor. imp. act. ὁράω behold (surprise). The word is used by Matthew 62 times (s. M, 1:11; E.J. Pryke, "ΙΔΕ and ΙΔΟΥ," *NTS* 14 [1968]: 418-24). **μάγος** (# *3407*) person or Babylonian priest or "wiseman" who is esp. acquainted w. the interpretation of stars and dreams as well as w. other things (TDNT; HDCG, 2:97-101; DA). **ἀνατολή** (# *424*) rising of stars, then sunrise, pl. (BD, 78). The word for east means "from the rising" of the sun (RWP). The geographical meaning is orient. **παρεγένοντο** aor. ind. mid. (dep.) παραγίνομαι (# *4134*) to come, to arrive, to be present (BAGD). ◆ **2 τεχθείς** aor. part. pass. τίκτω (# *5503*) to give birth, pass. to be born. **εἴδομεν** aor. ind. act. ὁράω (# *3972*) to see. **γάρ** for (explanatory). **ἀστέρα** acc. sing. ἀστήρ (# *843*) star. For the position of the poss. gen. **αὐτοῦ** s. BD, 148. The reference is evidently to Num. 24:17, which was taken by the Dead Sea community (CD 7:18-26; 1 QM 11:6) and other Jewish writings (Test. Levi 18:3) as referring to the "Messiah" (DA; Carson). **ἤλθομεν** aor. ind. act. ἔρχομαι (# *2262*) to come. **προσκυνῆσαι** aor. act. inf. προσκυνέω (# *4686*) to fall down and worship, to do obeisance to, to prostrate oneself before, used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, and so forth (BAGD; NIDNTT; TDNT). Inf. expresses purp. ◆ **3 ἀκούσας** aor. act. part. (temp.) nom. masc. sing. ἀκούω (# *201*) to hear. "when Herod heard...." **ἐταράχθη** aor. ind. pass. ταράσσω (# *5429*) to shake together, to stir up; fig. to stir up, to disturb, to unsettle, to throw into confusion (BAGD). For Herod's fear s. R.T. France, "Herod and the Children," *Nov T* 21 (1979): 98-120; DJG, 317-22. ◆ **4 συναγαγών** aor. act. part. (temp.) nom. masc. sing. συνάγω (# *5251*) to bring or call together, to gather. **ἀρχιερεύς** (# *797*) chief or high priest (DJG, 634-36). **γραμματεύς** (# *1208*) scribe (For chief priest and scribes s. HJP, 2:227-336; JPF, 2:600-612, 619-21; A.J. Saldarini, *Pharisees, Scribes, and Sadducees* [Wilmington, Del., 1988], 241-76; SB, 1:78-83; DA; DJG, 732-35). **ἐπυνθάνετο** impf. ind. mid. (dep.) πυνθάνομαι (# *4785*) to inquire. Impf. suggests that Herod inquired repeatedly (RWP), or it may be incep.: "he began to inquire." **γεννᾶται** pres. ind. pass. γεννάω (# *1164*) to be born. Prophetic pres. (McNeile). ◆ **5 εἶπαν** aor. ind. act. λέγω (# *3306*). **γέγραπται** perf. ind. pass. γράφω (# *1211*) to write. "It stands written" refers to the regulative and authoritative character of the document referred to (MM; BS, 112-14, 249-50). ◆ **6 γῆ** (# *1178*) land, here in a territorial sense. The Davidic Messiah was expected to come from the tribe of Judah (DA). **οὐδαμῶς** (# *4027*) certainly not, not at all. **ἐλαχίστη** (# *1788*) superl. μικρός (# *3625*) small, least in honor (McNeile). **ἡγεμόσιν** dat. pl. ἡγεμών (# *2450*) ruler, leader. The word could translate the Hebrew מֹשֵׁל and have the meaning "prince" (DA; TLNT). **ἐξελεύσεται** fut. ind. mid. (dep.) ἐξέρχομαι (# *2002*) to go out. **ἡγούμενος** pres. pass. part. nom. masc. sing. ἡγέομαι (# *2451*) to lead. Pres. part. used of men in any leading position (BAGD). **ὅστις** general rel. pron. "who." **ποιμανεῖ** fut. ind. act. ποιμαίνω (# *4477*) to herd, to tend, to lead to pasture. Figurative of activity that protects, rules, governs (BAGD). ◆ **7 λάθρᾳ** (# *3277*) adv. secretly. **καλέσας** aor. act. part. (temp.) nom. masc. sing. καλέω (# *2813*) to call. **ἠκρίβωσεν** aor. ind. act. ἀκριβόω (# *208*) to learn exactly or accurately (RWP). **φαινομένου** pres. mid. (dep.) part. φαίνομαι (# *5743*) to appear. **ἀστέρος** star (s.v. 2). ◆ **8 πέμψας** aor. act. part. nom. masc. sing. πέμπω (# *4287*) to send. **εἶπεν** aor. ind. act. λέγω (#*3306*). **πορευθέντες** aor. pass. (dep.) part. nom. masc. pl. πορεύομαι (# *4513*) to go, to proceed on one's way. Part. here is attendant circumstance and can be translated as an imp. "go and inquire" (s. M, 230f). **ἐξετάσατε** aor. imp. act. ἐξετάζω (# *2004*) to examine, to inquire. It is w. the implication of careful examination (LN, I: 409; NDIEC, 4:95-99). The aor. imp. forms in this verse point to specific commands which may indicate a sense of urgency (VANT, 381; VA, 351). **ἀκριβῶς** (# *209*) adv. exactly, accurately (s. Lk. 1:3). **ἐπάν** (# *2054*) w. subj. when, as soon as. **εὕρητε** aor. subj. act. εὑρίσκω (# *2351*) to find. **ἀπαγγείλατε** aor. imp. act. ἀπαγγέλλω (# *550*) to report, w. possible focus on the source of the information (LN, 1:411). **ὅπως** (# *3968*) w. subj., that, in order that. The word may suggest the manner or way in which the purp. is to be realized (LN, 1:785). **ἐλθών** aor. act. part. ἔρχομαι (# *2262*) to come, to go. The part. is circumstantial and can be translated as a main vb. **προσκυνήσω** aor. subj. act. s.v. 2. ◆ **9 ἀκούσαντες** aor. act. part. (temp.) s.v. 3. "having heard." The king ought rather to have heard and assisted them (Bengel). **ἐπορεύθησαν** aor. ind. pass. (dep.) s.v. 8. **ἰδού** aor. imp. act. ὁράω to see, behold (s.v. 1). **εἶδον** aor. ind. act. ὁράω to see, s.v. 2. Here used as plperf. "They had seen" (Meyer). **προῆγεν** impf. ind. act. προάγω (# *4575*) to lead ahead, to lead further, to go before. It kept on going before them until (**ἕως**) arriving at Bethlehem it took up its position (**ἐστάθη** aor. ind. pass. ἵστημι [# *2705*] to stand still) right over the spot where the child was (EGT). **ἐπάνω** above, over (MT, 279). **οὗ** rel. where. ◆ **10 ἰδόντες** aor. act. part. ὁράω (# *3972*) to see. Part. could be either temp. or causal. **ἐχάρησαν** aor. ind. pass. (dep.) χαίρω (# *5897*) to rejoice, to be happy. **χαράν** (# *5915*) joy. The cognate acc. or acc. of content repeating the content of the vb. itself (IBG, 32). ◆ **11 ἐλθόντες** (# *2262*) aor. act. part. (temp.) nom. masc. pl. ἔρχομαι to come; "when they came...." **εἶδον** aor. ind. act. s.v. 2. **πεσόντες** aor. act. part. πίπτω (# *4406*) to fall down. Part. of manner. **προσεκύνησαν** aor. ind. act. s.v. 2. The worship by falling down at one's feet, as indicated by this word, points the reader to the exalted position of the "Son of David" (Luz). It indicates homage given to a king (Hagner). **ἀνοίξαντες** aor. act. part. (temp.) nom. masc. pl. ἀνοίγω (# *487*) to open. **θησαυρός** (# *2565*) casket, receptacle for valuables (RWP). **προσήνεγκαν** aor. ind. act. προσφέρω (# *4712*) to bring to, to present. **χρυσός** (# *5996*) gold. **λίβανον** (# *3337*) frankincense, a white resinous gum obtained from several kinds of certain trees in Arabia (BAGD; DA). **σμύρνα** (# *5043*) myrrh. For the use of frankincense and myrrh s. Gus. W. Van Beek, "Frankincense and Myrrh," *BA* 23 (1960): 70-95; ABD, 2:854; 5:226-28; DA. The gifts are those fit for a king and it is well attested that the Jewish expectation was that both Jews and non-Jews would bring the Messiah gifts (Lachs, 10; SB, 1:83-84). ◆ **12 χρηματισθέντες** aor. pass. (dep). part. nom. masc. pl. χρηματίζομαι (# *5976*) to be informed; in classical Gr. to do business, to manage public affairs, then to advise, to consult on public affairs. In later Gr. to give an authoritative answer, as by an oracle given to a worshiper who sleeps in the temple after making his petition, or to give a divine command or warning (McNeile; Beare; DA; TDNT). Causal part. **ἀνακάμψαι** aor. act. inf. ἀνακάμπτω (# *366*) to bend or to turn back, to return (AS). Inf. gives the content of the warning. **ἀνεχώρησαν** aor. ind. act. ἀναχωρέω (# *432*) to go away, to return; often used in the sense to take refuge from danger (MM). **χώρα** (# *6001*) land, here homeland. For the location s. TBM, 168-70. ◆ **13** **ἀναχωρησάντων** aor. act. part. (gen. abs.) "when, after they ..." s.v. 12. **ἰδού** aor. imp. act. ὁράω to see, behold, s.v. 1. **φαίνεται** pres. ind. mid. (dep.) s.v. 7. The pres. may be hist. and add a vivid touch (Carson); or it may imply that the angel's appearance was concurrent w. the magi's departure (DA). **ἐγερθείς** aor. pass. part. nom. masc. sing. ἐγείρω (# *1586*) to wake, pass. to wake up, to rise, to get up. Circum. part. used as part of the imp. **παράλαβε** aor. imp. act. παραλαμβάνω (# *4161*) to take to oneself. Aor. imp. gives a specific command and adds a note of urgency. **φεῦγε** pres. imp. act. φεύγω (# *5771*) to flee, to seek safety in flight (BAGD). **ἴσθι** pres. imp. act. εἰμί (# *1639*) to be. **ἕως ἄν** (# *2401; 323*) w. subj. until, until whenever; the **ἕως** is temp.; **ἄν** indicates that the time of fulfillment is indefinite (IBG, 133). **εἴπω** aor. subj. act. λέγω (# *3306*) to say. **μέλλει** pres. ind. act. μέλλω (# *3516*) to be about to, used w. the inf. to express imminence (BD, 181). **γάρ** (# *1142*) for (explanatory). **ζητεῖν** pres. act. inf. ζητέω (# *2426*) to seek. **ἀπολέσαι** aor. inf. act. ἀπόλλυμι (# *660*) to ruin, to destroy, to kill (TDNT; NIDNTT). The gen. of the art. w. the inf. to express direct purp., "seek in order to kill" (DA). The back drop may be Exod. 1:16. ◆ **14 ἐγερθείς** aor. pass. part. (circum.) nom. masc. sing. ἐγείρω (# *1586*) to arise. **παρέλαβεν** aor. ind. act. s.v. 13. **νυκτός** gen. sing. νύξ (# *3816*) night. Gen. of time "during the night" (BD, 100). **ἀνεχώρησεν** aor. ind. act. s.v. 12. ◆ **15 ἦν** impf. ind. act. εἰμί (# *1639*) to be. **ἵνα** (# *2671*) w. the subj. that, in order that (to express purp.). **πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill. For a study of this word related to OT quotations s. MET, 171-85. **ῥηθέν** aor. pass. part. λέγω (# *3306*) to say. **ἐκάλεσα** aor. ind. act. s.v. 7. Matt. links Jesus to Israel typologically (R.T. France, "The Formula Quotations of Matthew 2 and the Problem of Communication," *NTS* 27 [1981]: 243-44). **υἱός** (# *5626*) son (Gundry; Donald Verseput, "The Role and Meaning of the 'Son of God' Title in Matthew's Gospel," *NTS* 33 [1987]: 537, 542; DJG, 769-74). ◆ **16** **ἰδών** aor. act. part. temp. ὁράω (# *3972*) to see. **ἐνεπαίχθη** aor. ind. pass. ἐμπαίζω (# *1850*) to ridicule, to make fun of, to mock, to deceive, to trick (BAGD). Used in Exod. 10:2 (LXX) for God mocking the Egyptians. **ὑπό** by (w. pass.). **ἐθυμώθη** aor. ind. pass. θυμόω (# *2597*) to anger, pass. to be angry. Ingressive aor., "he became angry" (DA). **ἀποστείλας** aor. act. part. (circum.) ἀποστέλλω (# *690*) to send. **ἀνεῖλεν** aor. ind. act. ἀναιρέω (# *359*) to take away, to do away w., to kill. **παῖδας** acc. pl. παῖς (# *4090*) youth, child. **διετοῦς** gen. pl. διετής (# *1453*) two years old. **κατωτέρω** (# *3006*) adv. under. There were probably about thirty children under two years of age (France), but some have estimated under 20 (Hagner). **ἠκρίβωσεν** aor. ind. act. s.v. 7. ◆ **17 ἐπληρώθη** aor. ind. pass. s.v. 15. **ῥηθέν** aor. pass. part. s.v. 15. **διά** (# *1328*) w. gen. expresses agency "through." **λέγοντος** (# *3306*) pres. part. gen. sing. λέγω. The part. is used in a Semitic construction (BD, 216-17; s. 3:2). ◆ **18 ἠκούσθη** aor. ind. pass. s.v. 3. **κλαυθμός** (# *3088*) crying, weeping. Nouns expressing actions are formed w. -μος (BD, 58, 59; also MH, 350-51, 355). **ὀδυρμός** (# *3851*) lamentation, mourning. Ritualized wailing and crying as an expression of grief and sorrow at funerals (LN). **πολύς** (# *4498*) much, great, loud. **κλαίουσα** pres. act. part. κλαίω (# *3081*) to cry loudly, w. emphasis upon the noise accompanying the weeping (LN). **τέκνα** (# *5451*) children. Acc. gives the cause of the weeping (LN). **ἤθελεν** impf. ind. act. θέλω (# *2527*) to wish, to will. For the "potential" use of the impf. w. vbs. of "wishing," s. RG, 885. **παρακληθῆναι** aor. pass. inf. παρακαλέω (# *4151*) pass. to be comforted. **ὅτι** (# *4022*) because. ◆ **19 τελευτήσαντος** aor. act. part. τελευτάω (# *5462*) to come to the end of one's life, to die; (temp.) gen. abs. "when," "after." Herod died 4 B.C. ◆ **20 λέγων** pres. act. part. λέγω s.v. 17. **πορεύου** pres. imp. mid. (dep.) s.v. 8. **τεθνήκασιν** perf. ind. act. θνῄσκω (# *2598*) to die, perf. to be dead. **γάρ** (# *1142*) for (explanatory). **ζητοῦντες** (# *2426*) pres. act. part. s.v. 13, to seek after something. To seek the soul of someone means to seek to kill him (DA). ◆ **21 ἐγερθείς** aor. pass. part. s.v. 14. **εἰσῆλθεν** aor. ind. act. εἰσέρχομαι (# *1656*) to go in. ◆ **22 ἀκούσας** aor. act. part. s.v. 3. The part. could be temp. or causal. **βασιλεύει** pres. act. ind. βασιλεύω (# *996*) to be king. Vbs. ending in -εύω indicate the exercise of a profession (MH, 398-400). For the life and deeds of Archelaus s. TJ. **ἀντί** (# *505*) w. gen. instead of. Clear example of the prep. indicating substitution. **ἐφοβήθη** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to be afraid. Ingressive aor., "he became afraid." A state of severe distress, aroused by intense concern for impending pain, danger, or evil (LN). **ἐκεῖ** (# *1695*) there, indicating motion (BD, 56; DA). **ἀπελθεῖν** aor. act. inf. ἀπέρχομαι (# *599*) to go away, to depart, to go forth, to go to (BAGD). The inf. explains the "fear." **χρηματισθείς** aor. pass. part. s.v. 12. **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω s.v. 12. ◆ **23 ἐλθών** aor. act. part. (temp.) **κατῴκησεν** aor. ind. act. κατοικέω (# *2997*) to live, dwell, settle down. **λεγομένην** pres. pass. part. λέγω (# *3306*) to say. **ὅπως** w. subj. in order that. **πληρωθῇ** (# *4444*) aor. pass. subj. s.v. 15. **ῥηθέν** aor. pass. part. s.v. 15. **κληθήσεται** fut. ind. pass. καλέω (# *2813*) s.v. 7. The variation in the "quotation formula" ("prophets," etc.) suggest that the general content of the OT is intended (SB, 1:92) and that the title "Nazarene" is a term of contempt and conveyed the humble, obscure origin of the king (France; R.T. France, "The Formula Quotations of

Matthew 2 and the Problem of Communication," *NTS* 27 [1981]: 247 f; DA; TMB, 207-213). It has also been suggested that the term "Nazarene" could refer to Jesus as a "Nazarite," or be a play on the Heb. word for "branch" and be a messianic designation (Hagner).

Matthew 3

◆ **1 ἐν δὲ ταῖς ἡμέραις ἐκείναις** "In those days." Indefinite determination of time which points back to a date which has preceded it (Meyer). **παραγίνεται** pres. ind. mid. (dep.) παραγίνομαι (# *4134*) to come, to arrive, to be present. The hist. pres. introduces a new scene (DA). **βαπτιστής** (# *969*) baptizer. Most nouns ending in -της indicate one who performs an action (MH, 365ff). The Jewish method of "baptizing" was that the person immersed himself, but now John does the immersing (M, Mikwaoth; SB, 1:102-113). For the person of John the Baptist s. JDP; TJ, 63; Cleon L. Rogers, Jr., "The Davidic Covenant in the Gospels," *Bib Sac* 150 (1993): 469-70; John P. Meier, "John the Baptist in Josephus: Philology and Exegesis," *JBL* 111 (1992): 225-37; Blomberg; s. John 1:20. For a discussion of baptizing s. DJG, 55-58. **κηρύσσων** pres. act. part. κηρύσσω (# *3062*) to proclaim as a herald. Matthew uses this word for John, for Jesus, and for the disciples. He emphasizes the binding and official legalistic character of the proclamation (NIDNTT; TDNT). Part. describes the mode of John's coming. **ἔρημος** (# *2245*) desert, wilderness. Indicates the lower Jordan valley and possibly the eastern slopes of the valley (Robert W. Funk, "The Wilderness," *JBL* 78 [1959]: 205-214; Ernst, 278-84). ◆ **2 λέγων** pres. act. part. λέγω (# *3306*) to say. Part. is used in a Semitic construction in connection w. a vb. of "speaking" and corresponds to לאמר. It can be translated as "thus" (VA, 138 f; BD, 216-17). **μετανοεῖτε** pres. imp. act. μετανοέω (# *3566*) to repent, to change one's thinking, to turn about. The primary sense in Judaism is always a change in man's attitude toward God and in the conduct of life. It involved the confession of sin, a prayer of remorse, and the forsaking of sin, all of which was a condition for the messianic redemption (Moore, *Judaism*, 1:507; s. SB, 1:162-72; TS, 462-471, 668-71; TDNT; NIDNTT; TLNT; DJG, 669-73). Pres. imp. gives a moral regulation (VANT, 355-64). **ἤγγικεν** perf. ind. act. ἐγγίζω (# *1581*) to draw near. Perf. indicates the state or cond. of "being near" (VA, 251-59), but not necessarily of "having arrived." **γάρ** (# *1142*) for (explanatory). **βασιλεία** (# *993*) kingdom, rule of a king. The rule of God on earth as promised in the OT. **οὐρανῶν** (# *4041*) gen. pl. heaven. The word is used as a substitute for the name of God (SB, 1:172). ◆ **3 ῥηθείς** aor. pass. part. λέγω s.v. 2. **βοῶντος** pres. act. part. gen. sing. βοάω (# *1066*) to shout, to call out loudly. **ἑτοιμάσατε** aor. imp. act. ἑτοιμάζω (# *2286*) to prepare. Aor. looks at the total process (VA, 351). **εὐθείας** adj. fem. pl. εὐθύς (# *2318*) straight. **ποιεῖτε** pres. act. imp. ποιέω (# *4472*) to make. The picture of road building refers to repentance (Carson). **τρίβους** acc. pl. τρίβος (# *5561*) a beaten path, a way that is familiar and well known (BAGD). The Qumran group interpreted this as the study of the Law. For the OT quotation in the DSS s. 1QS 8:14f; Fitzmyer, *Essays*, 3-58, esp. 34-36. John is to prepare the way for Jesus, so the people should be repentant and looking for the coming one (DA). ◆ **4 εἶχεν** impf. ind. act. ἔχω (# *2400*) to have. Customary impf. denoting that which regularly or ordinarily occurs in the past time (DM, 188). **ἔνδυμα** (# *1903*), garment, clothing. **τριχῶν** gen. pl. θρίξ (# *2582*) hair. **καμήλου** (# *2823*) gen. (of material) camel. **ζώνη** (# *2483*) belt, girdle. **δερματίνος** (# *1294*) made out of leather. Adjectives ending in -ινος signify material, origin, or kind (MH, 359). **περί** w. acc. around. **ὀσφῦς** (# *4019*) waist. **τροφή** (# *5575*) food, nourishment. **ἦν** impf. ind. act. εἰμι. **ἀκρίδες** nom. pl. ἀκρίς (# *210*) grasshopper, locust. For locust as food s. DA; SB, 1:98-100. **μέλι** (# *3510*) honey. **ἄγριος** (# *67*) found in the open field, wild (BAGD). The rough dress and simple food of John highlight his preaching of repentance (Ernst, 289) and remind one of Elijah (DA; BBC). John's motive was ritual purity rather than asceticism (Harrington). ◆ **5 ἐξεπορεύετο** impf. ind. mid. (dep.) ἐκπορεύομαι (# *1744*) to go out, to come out. Impf. shows the repetition of the act as the crowds kept going out to him (RWP). **πρός** w. acc. to. **περίχωρος** (# *4369*) neighboring subst. region, neighborhood. ◆ **6 ἐβαπτίζοντο** impf. ind. pass. βαπτίζω (# *966*) to baptize, originally to dip under. Vbs. ending in -ίζω often are causative (MH, 409). Baptism symbolizes the putting off of the old life and identification w. the new life. For Jewish proselyte baptism s. SB, 1:102-112; ABD, 1:583-84; for the washings of the DSS in connection w. repentance s. 1QS 5:13-25; 2:25-31:13. **ἐξομολογούμενοι** pres. mid. (dep.) part. ἐξομολογέομαι (# *2018*) to confess, to acknowledge, to agree to, indicating a public acknowledgment (RWP; NDIEC, 8:173-74). Part. gives the attending circumstance of the baptism. ◆ **7 ἰδών** aor. act. part. (temp.) ὁράω (# *3972*) to see. "When he saw...." **ἐρχομένους** pres. mid. (dep.) part. ἔρχομαι (# *2262*) to go, to come. **ἐπί** for, indicating purp. **εἶπεν** aor. ind. act. λέγω (# *2400*). **γέννημα** (# *1165*) that which is produced or born, child, offspring (BAGD). Nouns ending in -μα generally indicate the result of the action (MH, 355). **ἐχιδνῶν** gen. pl. ἔχιδνα (# *2399*) poison snake. Gen. of description. **ὑπέδειξεν** aor. ind. act. ὑποδείκνυμι (# *5683*) to show by tracing out, to make known (AS). **ὑπό** conveys the idea of thoughts making their way up into the mind (MH, 327). **φυγεῖν** aor. act. inf. φεύγω (# *5771*) to escape, to flee. Inf. explains the content of the main vb. It suggests the fleeing of snakes from a field when the harvest begins (McNeile).

μελλούσης pres. act. part. gen. fem. sing. μέλλω (# 3516) to be about to. Used w. inf. for the immediate fut. Part. is used as an adj. ◆ **8 ποιήσατε** aor. imp. act. ποιέω (# 4472). Aor. imp. speaks of a specific act. **οὖν** (# 4036) therefore. It draws conclusion from the preceding. **ἄξιον** (# 545) corresponding to, worthy. **μετανοίας** (# 3567) repentance, a change of mind s.v. 2. ◆ **9 δόξητε** aor. subj. act. δοκέω (# 1506) to suppose, to consider, to think. **μή** (# 3590) w. subj. = a neg. imp. "Do not suppose that you are to say" (BAGD). **ἑαυτοῖς** (# 1571) dat. pl. refl. pron. **πατήρ** (# 4252) father. John makes a reference to the merits of the fathers, particularly to the merits of Abraham. Abraham was represented sitting at the gate of Gehenna to deliver any Israelite who might have been consigned to its terrors (Edersheim, LT, 1:271; SB, 1:116-20; TS, 496-508). **λίθος** (# 3345) stone. Perhaps an illusion to the rabbinical use of rocks referring to the patriarchs and to their merits (SAR, 173). **ἐγεῖραι** aor. act. inf. ἐγείρω (# 1586) to raise up. The expression is Semitic for "cause to be born," "raise up a progeny" (DA). ◆ **10 ἤδη** (# 2453) already. The word is emphatic by its position (Beare). **ἀξίνη** (# 544) axe. **ῥίζα** (# 4844) root. **δένδρον** tree. The leaders and righteous were sometimes compared to trees (DA). **κεῖται** pres. ind. mid. (dep.) κεῖμαι (# 3023) to lie (BAGD). **ποιοῦν** pres. act. part. **ἐκκόπτεται** pres. ind. pass. ἐκκόπτω (# 1716) to cut down. A gnomic pres., a maxim or generalization, something that is always true (IBG, 8). ◆ **11 ἐν** (# 1877) instr. (BD, 104). **ὕδατι** dat. ὕδωρ (# 5623) water. **εἰς** (# 1651) w. acc. w. a view to. Perhaps also, "because of" (DM, 104). Baptism presupposes and expresses repentance (DA). **ὀπίσω** (# 3958) w. gen. after. **ἰσχυρότερος** comp. ἰσχυρός (# 2708) strong. He is stronger in spiritual power (John P. Meier, "John the Baptist in Matthew's Gospel," *JBL* 99 [1980]: 390). **μού** gen. of comp. "than I am." **οὗ** gen. sing. rel. pron. whose; "whose sandals." **ἱκανός** (# 2653) worthy, qualified (LN). **ὑπόδημα** (# 5687) sandal. **βαστάσαι** aor. act. inf. βαστάζω (# 1002) to pick up and to carry. A slave's office in Judea, Greece, and Rome (EGT). ◆ **12 πτύον** (# 4768) winnowing shovel, a forklike shovel, w. which the threshed grain was thrown into the wind (BAGD). Thus the components were separated by the wind according to weight (ABD, 1:97). **χειρί** (# 5931) hand. **διακαθαριεῖ** fut. ind. act. διακαθαρίζω (# 1351) to clean. δία is perfective and describes the carrying of action *through* to a definite result (MH, 301). **ἅλων** (# 272) threshing floor. Used of the threshed grain still lying on the threshing floor (BAGD). **συνάξει** fut. ind. act. συνάγω (# 5251) to gather together. **ἀποθήκη** (# 630) storehouse, barn. **ἄχυρον** (# 949) chaff. **κατακαύσει** fut. ind. act. κατακαίω (# 2876) to burn up, completely burned up. κατά is perfective (RWP). **ἀσβέστῳ** (# 812) unquenchable. Loc. dat. (in), or instr. dat. (by). ◆ **13 παραγίνεται** pres. ind. mid. (dep.) παραγίνομαι s.v. 1. **βαπτισθῆναι** aor. inf. pass. Inf. used to express purp. s.v. 6. ◆ **14 διεκώλυεν** impf. ind. act. A conative impf. of διακωλύω (# 1361) to prevent; to try to prevent (RWP). **λέγων** pres. act. part. λέγω to say s.v. 2. **χρεία** (# 5970) need, necessity. **ἔρχῃ** pres. ind. mid. (dep.) ἔρχομαι (# 2262) s.v. 7. ◆ **15 ἀποκριθείς** aor. mid. (dep.) part. ἀποκρίνομαι (# 646) to answer. Semitic use of the part. s.v. 2. **εἶπεν** aor. ind. act. s.v. 7. **ἄφες** aor. imp. act. ἀφίημι (# 918) to allow. **γάρ** (# 1142) for (explanatory). **πρέπον** (# 4560) **ἐστίν** it is fitting, suitable, proper, right. **πληρῶσαι** aor. act. inf. πληρόω (# 4444) to fulfill. **δικαιοσύνη** (# 1466) righteousness. For various views on the meaning s. GW, 126-27; Carson; DA; TLNT; TDNT; Hagner. **ἀφίησιν** pres. ind. act. ἀφίημι hist. pres. ◆ **16 βαπτισθείς** aor. pass. part. (temp.) **ἀνέβη** aor. ind. act. ἀναβαίνω (# 326) to go up. **ἠνεῴχθησαν** aor. ind. pass. ἀνοίγω (# 487) to open. **εἶδεν** aor. ind. act. ὁράω (# 3972) to see. **καταβαῖνον** pres. act. part. καταβαίνω (# 2849) to go down, to come down. **ὡσεί** (# 6059) as, like. **περιστερά** (# 4361) dove. For numerous suggestions regarding the dove, s. DA; D.C. Allison, Jr., "The Baptism of Jesus and a New Dead Sea Scroll," *BAR* 18 (1992): 58-60. **ἐρχόμενον** pres. mid. (dep.) part. s.v. 7. ◆ **17 υἱός** (# 5626) son. **ἀγαπητός** (# 28) beloved. For verbal nouns ending in -ητος s. RG, 1095-97. **εὐδόκησα** aor. ind. act. εὐδοκέω (# 2305) to be pleased w. (Carson).

Matthew 4

◆ **1 τότε** (# 5538) then, at that time; in the NT esp. loved by Matt. He uses it 90 times. **ἀνήχθη** aor. ind. pass. ἀνάγω (# 343) to lead up. **ἔρημος** (# 2245) desert, wilderness. The wastelands on either side of the Jordan (Beare; DJG, 564-66). **πνεῦμα** (# 4460) Spirit. The gen w. the prep. **ὑπό** gives the agent. To be led by God's Spirit has as its result perfect subjection to and performance of God's will (DA). **πειρασθῆναι** aor. inf. pass. πειράζω (# 4279) to tempt, to try, to put one to the test, often w. the intent to do evil (Trench, *Synonyms*, 280-81; TLNT). Inf. expresses purp. The purp. of temptations, according to the rabbinical view, is the elevation of the one who has withstood the trial and the glorification of the divine righteousness; God does not place a person in the position of ruling unless He has tested him (SB, 1:135-36). **διάβολος** (# 1333) slanderer, devil (NIDNTT; SB, 1:136-49; DDD, 463-73; DJG, 163-72). ◆ **2 νηστεύσας** aor. act. part. (temp.) νηστεύω (# 3764) to fast. **ἡμέρας** (# 2465) days; **νύκτας** (# 3816) nights; accs. of time, "for forty days and forty nights." The period of forty days was often associated w. hardship, affliction, or punishment (DA). **ὕστερον** (# 5731) superl. adv. later, afterward. The superl. emphasizes the end of a series (BD, 34). **ἐπείνασεν** aor. ind. act. πεινάω (# 4277) to be hungry. ◆ **3 προσελθών** aor. act. part.

(temp.) προσέρχομαι (# *4665*) to come to. "when he came...." **πειράζων** (# *4279*) pres. act. part. Part. is used as a noun, "the one continually tempting." **εἰ** (# *1623*) if. Introduces a cond. cl. which assumes the cond. to be a reality and the conclusion follows logically and naturally from that assumption. For this and other cond. clauses s. RG, 1004-1022. **υἱός** (# *5625*) son. Emphatic by its position. **εἶ** pres. ind. act. 2nd. pers. sing. εἰμί (# *1639*) to be. The devil assumes the deity of the Son. **εἰπέ** aor. imp. act. λέγω (# *3306*). **ἵνα** that. Often used w. a vb. of "speaking" to denote a command (BD, 200). **γένωνται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. ◆ **4 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer (s. 3:15). **γέγραπται** perf. ind. pass. γράφω (# *1211*) to write; perf. "it stands written." **ἐπ'**= ἐπί (# *2093*) w. dat. That upon which a state of being, an action, or a result is based; hence, "to live on bread" (BAGD). **ζήσεται** fut. ind. mid. ζάω (# *2409*) to live. **ῥήματι** dat. sing. ῥῆμα (# *4839*) word, thing. The Heb. word means "thing" and the statement gives the positive reason for Jesus' action (Hagner). **ἐκπορευομένῳ** pres. mid. (dep.) part. ἐκπορεύομαι (# *1744*) to go out, to come out. **διά** (# *1328*) w. gen., through (instr.). **στόμα** (# *5125*) mouth. The point Jesus makes is that man is to accept in trust everything that God ordains and not try to take things into his own hands and act apart from His will. ◆ **5 παραλαμβάνει** (# *4161*) pres. ind. act. to take w., to lead. Hist. pres. w. vivid picturesqueness (RWP). **ἔστησεν** aor. ind. act. ἵστημι (# *2705*) to place. **ἐπί** (# *2093*) w. acc., on. **πτερύγιον** (# *4762*) dimin. of πτέρυξ wing. Indicates the tip or extremity of anything, the pinnacle or summit of the temple (BAGD). This may have been the southeastern portico of the Temple. The height of the structure, plus the deep ravine below, could make one dizzy looking down (Jos., *Ant.*, 15:412; DA). ◆ **6 βάλε** aor. imp. act. βάλλω (# *965*) to cast. **σεαυτόν** (# *4932*) acc. refl. pron. 2nd. pers. **κάτω** (# *3004*) adv. down. **γάρ** (# *1142*) then, for (explanatory). **ὅτι** (# *4022*) used as quotation marks to indicate that the words are quoted. For the recitative use s. RG, 1027-28. **ἐντελεῖται** fut. ind. mid. (dep.) ἐντέλλομαι (# *1948*) to give an order, to command. **περί** (# *4309*) w. gen., concerning. **ἐπί** (# *2093*) w. gen., upon. **ἀροῦσιν** fut. ind. act. αἴρω (# *149*) to lift up, to take up, to carry. **μήποτε** (# *3607*) w. subj., lest. Used w. the subj. where the anxiety is directed towards warding off something still dependent on the will (BD, 188). **προσκόψῃς** aor. subj. act. προσκόπτω (# *4684*) to strike against something, to stumble against something. If one is to live by faith, accepting everything coming from God, then God could be put to the test to see if He would really help. ◆ **7 ἔφη** impf. ind. act. φημί (# *5774*) to say (VA, 444-46). **ἐκπειράσεις** fut. ind. act. ἐκπειράζω (# *1733*). The ἐκ is intensive. "To put to a decisive test" (MH, 309). Fut. is used to render a categorical injunction in the legal language of the OT (BD; BG, 94). ◆ **8 ὄρος** (# *4001*) mountain. **ὑψηλός** (# *5734*) high. **δείκνυσιν** pres. ind. act. δείκνυμι (# *1259*) to show. The vb. has the significance of trying to explain or demonstrate or convince (DA). A vivid hist. pres. (RWP). **δόξαν** (# *1518*) brightness, splendor, glory. ◆ **9 δώσω** fut. ind. act. δίδωμι (# *1443*) to give. **ἐάν** (# *1569*) w. subj. It introduces the cond. w. the prospects of fulfillment (RG, 1016ff). **πεσών** aor. act. part. πίπτω (# *4406*) to fall down. Part. of manner. **προσκυνήσῃς** aor. subj. act. προσκυνέω (# *4686*) to worship, to express by attitude and by position one's allegiance to regard to deity (LN; GGBB, 173; s. 2:2). ◆ **10 ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go away. **προσκυνήσεις** fut. ind. act. s.v. *9* **λατρεύσεις** fut. ind. act. λατρεύω (# *3302*) to serve, to work for a reward, to work; in the NT used of religious service (NIDNTT). Pres. here expresses a categorical imp. (s.v. 7). ◆ **11 ἀφίησιν** pres. ind. act. ἀφίημι (# *918*) to leave, to depart. **προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **διηκόνουν** impf. ind. act. διακονέω (# *1354*) wait on someone, serve, minister incep. impf. "they began to minister." They brought him food (Bengel). ◆ **12 ἀκούσας** aor. act. part. (temp.) ἀκούω (# *201*) to hear. "When he heard...." **παρεδόθη** aor. ind. pass. παραδίδωμι (# *4140*) to hand over, to deliver over. **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω (# *432*) to go away, to depart, often to escape danger (MM). ◆ **13 καταλιπών** aor. act. part. καταλείπω (# *2901*) to leave behind. **ἐλθών** aor. act. part. (temp.) ἔρχομαι (# *2262*) to go, to come. **κατῴκησεν** aor. ind. act. κατοικέω (# *2997*) to live. For the use of **εἰς** (# *1651*) in this v. s. BD, 110f. **παραθαλασσία** (# *4144*) situated on the sea. **ὅριον** (# *3990*) border, pl. region. ◆ **14 ἵνα** (# *2671*) w. subj. to express result, in order that. The divine determination (Meyer). **πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill. **ῥηθέν** aor. pass. part. λέγω (# *2400*) to say. **λέγοντος** pres. act. part. gen. masc. sing. λέγω. For the use of the part. s. Matt. 3:2. ◆ **15 γῆ** (# *1178*) earth, land. **ὁδόν** (# *3847*) way, street. Adverbial acc. (MT, 247). **θαλάσσης** (# *2498*) sea. Perhaps an obj. gen. "A way leading to the sea" (MT, 212). **πέραν** (# *4305*) w. gen., on the other side, across. **ἐθνῶν** (# *1620*) gen. pl. nation (pl. often heathen nations). Heb. designation was "circuit " or "district of the Gentiles" (HA, 53; for the composition of the area s. HA, 56-64). This was a district filled w. Gentiles (BBC). ◆ **16 καθήμενος** pres. pass./mid. (dep.) part. κάθημαι (# *2764*) to sit, to reside (BAGD). **σκότει** dat. sing. σκότος (# *5030*) darkness. Used of religious and moral darkness (BAGD). **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **ἀνέτειλεν** aor. ind. act. ἀνατέλλω (# *422*) to rise, to dawn (intr.) ◆ **17 ἀπὸ τότε** (# *608; 5538*) from then on. The words mark an important turning point and tie something new to what has just preceded it (Carson). **ἤρξατο** aor. ind. mid. (dep.) ἄρχομαι (# *806*) to begin; w. inf. it either describes the beginning of a continuous action or marks a fresh start or phase in the narrative (McNeile). **κηρύσσειν** pres. act. inf. κηρύσσω (# *3062*) to proclaim as a herald, to make an official proclamation (TDNT). Pres. pictures the carrying out of the ministry. **μετανοεῖτε** pres. act. imp. μετανοέω (# *3566*) to change one's mind, to repent (s. Matt. 3:2). **ἤγγικεν** perf. ind. act. ἐγγίζω (# *1581*) to draw near. The message of Jesus was the same as that of John the Baptist (s. 3:2). ◆ **18 περιπατῶν** pres. act. part. περιπατέω (# *4344*) to go about, to walk around. Part. expresses contemporaneous action. **παρά** w. acc., along. **λεγόμενος** pres. pass. part. λέγω (# *2400*) to say, to name, pass. to be called, named. **βάλλοντας** (# *965*) pres. act. part. acc. masc. pl. s.v. 6. **ἀμφίβληστρον** (# *312*) casting net. A net which is thrown over the shoulders and spreads out into a circle as it falls upon the water. Stones were tied around the edges causing the net to sink rapidly, encompassing the fish. The net was lifted by a rope tied in the middle, thus gathering the stones together (Trench, *Synonyms*, 236; DA; BBC). **ἦσαν** impf. ind. act. εἰμί (# *1639*) to be. **ἁλιεῖς** nom. pl. ἁλιεύς (# *243*) fisher. For a discussion of fishing and fishermen s. Wilhelm H. Wuellner, *The Meaning of "Fishers of Men"* (Philadelphia: Westminster, 1967); William Radcliffe, *Fishing from the Earliest Times*, (Chicago: Ares Publ., 1974), 397-445; NDIEC, 5:95-114. ◆ **19 δεῦτε** (# *1307*) pl. of δεῦρο an adv. of place w. the force of a command. "Come here" (EGT). **ὀπίσω** (# *3958*) w. gen., after. Used in the sense "be my pupils." The disciples were in constant attendance on their teacher (Meyer). **ποιήσω** fut. ind. act. ποιέω (# *4472*) to make, to appoint to an office (McNeile). ◆ **20 εὐθέως** (# *2311*) at once. **ἀφέντες** aor. act. part. ἀφίημι (# *918*) s.v. 11. **δίκτυον** (# *1473*) net. For the different words for fishing nets s. Trench, *Synonyms*, 235-37. **ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow. Often used of the willing and obedient disciple who follows his teacher as one who learns and serves. It involves personal commitment and cost (NIDNTT; Jack Dean Kingsbury, "The Verb Akolou-thein ["To Follow"] as an Index of Matthew's View of his Community," *JBL* 97 [1978]: 56-73; DJG, 176-78). ◆ **21 προβάς** aor. act. part. (temp.) προβαίνω (# *4581*) to go, to go ahead. **ἐκεῖθεν** (# *1696*) from there. **εἶδεν** aor. ind. act. ὁράω (# *3972*). **καταρτίζοντας** pres. act. part. καταρτίζω (# *2936*) to make fitted, or equipped for a duty or function (McNeile). **ἐκάλεσεν** aor. ind. act. καλέω (# *2813*) to call. ◆ **23 περιῆγεν** impf. ind. act. περιάγω (# *4310*) to go about. **διδάσκων** pres. act. part. διδάσκω (# *1438*) to teach. **συναγωγαῖς** dat. pl. συναγωγή (# *5252*) synagogue. For information about the synagogue s. Moore, *Judaism*, 1:281-307; SB, 4:i, 115-88; JPF, 2:908-44; HJPE, 2:423-36; Rainer Riesner, "Synagogues in Jerusalem," BAFCS 4:179-211. **κηρύσσων** (# *3062*) pres. act. part. s.v. 17. **θεραπεύων** pres. act. part. θεραπεύω (# *2543*) to serve, to treat medically, to heal, to restore (BAGD; J.A. Comber, "The Verb therapeuo in Matthew's Gospel," *JBL* 97 [1978]: 431-34; GLH). The three participles–teaching, proclaiming, healing–summarize the Lord's work in Galilee (McNeile). **νόσος** (# *3798*) sickness, disease, the chronic or serious disease. **μαλακία** (# *3433*) sickness, the occasional sickness (RWP). ◆ **24 ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to go away, to go out, to spread. **ἀκοή** (# *198*) rumor, report. **προσήνεγκαν** aor. ind. act. προσφέρω (# *4712*) to bring to. **ἔχοντας** pres. act. part. ἔχω (# *2400*) to have. **ποικίλος** (# *4476*) various kinds, diversified. **βασάνοις** (# *992*) dat. pl. torture, torment, severe pain. The dat. = "those suffering w. severe pains." **συνεχομένους** pres. pass. part. συνέχω (# *5309*) to hold together, pass. suffer from. The word underlines the severity of the ailment (DA). **δαιμονιζομένους** pres. pass. part. δαιμονίζομαι (# *1227*) to be possessed by a demon. The casting out of demons was a sign of the eschatological age (DA; DJG, 166-69). **σεληνιαζομένους** pres. pass. part. σεληνιάζομαι (# *4944*) to be brought under the influence of the moon, to be epileptic (MM). Adj. part. **παραλυτικός** (# *4166*) lame, paralyzed. **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal. It is not "he treated them medically," but "he healed them" (DA). ◆ **25 ἠκολούθησαν** aor. ind. act. s.v. 20. **ὄχλοι** (# *4063*) (pl.) crowd, crowd of people. "many crowds" seems to be Matthew's way of saying "a great crowd" (DA). The crowds follow Jesus, showing him to be a charismatic figure, and as an audience, they respond w. reverence. They are contrasted w. the Jewish leaders, but are distinguished from the disciples. The crowd is also implicated in Jesus' death (DA; BBC).

Matthew 5

◆ **1 ἰδών** aor. act. part. (temp.) ὁράω (# *3972*) to see. "When he saw…." **ὄχλος** (# *4063*) crowd, crowd of people (s. Matt. 4:25). **ἀνέβη** aor. ind. act. ἀναβαίνω (# *326*) to go up. **καθίσαντος** aor. act. part. gen. masc. sing. καθίζω (# *2767*) to sit, to sit down. For rabbis' teaching sitting down s. DA; Carson. Temp. part. gen. abs. "after..." (BD, 218). **προσῆλθαν** aor. ind. act. προσέρχομαι (# *4665*) to come to. ◆ **2 ἀνοίξας** aor. act. part. ἀνοίγω (# *487*) to open. **ἐδίδασκεν** impf. ind. act. διδάσκω (# *1438*) to teach. Incep. impf.: "he began to teach." For a study of the word "teaching" and its hist. context s. TDNT. For the purp. of the Sermon on the Mount s. J. Dwight Pentecost, "The Purpose of the Sermon on the Mount," *Bib Sac* 115 (1958): 128ff, 212ff, 313ff; SSM; Carson; D, 735-44; ABD, 5:1106-12. ◆ **3 μακάριος** (# *3421*) blessed, fortunate, happy, free from daily cares and worries. The word corresponds to the Heb. אַשְׁרֵי (BAGD; DA, 431-42; TWAT, 1:481-85; THAT, 1:257-60; Walter Käser, "Beobachtungen zum alttestamentlichen Makarismus," *ZAW* 82 [1970]: 225-50; TLNT). Pred. adj. For a discussion of the beatitudes s. N. McEleney, "The Beatitudes of the Sermon on the Mount/Plain," 43 *CBQ* (1981): 1-13; DJG, 79-80. **πτωχός** (# *4777*) poor, poor as a beggar. **πνεῦμα** (# *4460*) spirit. The dat. gives the sphere of the poverty (McNeile). For the use of the phrase "poor in spirit" in DSS s. 1QM 14:7; 1QH 14:3; regarding the "poor," s. 1QM 11:9; 1QH 5:22. **αὐτῶν ἐστιν** "it belongs to them." **αὐτῶν** poss. gen. ◆ **4 πενθοῦντες** pres. act. part. πενθέω (# *4291*) to lament, to mourn for the dead. To grieve w. a grief which so takes possession of the whole being that it cannot be hid (Trench, *Synonyms;* TDNT). Adj. part. as subst. **παρακληθήσονται** fut. ind. pass. παρακαλέω (# *4151*) to comfort, pass. to find comfort, to receive comfort. ◆ **5 πραεῖς** nom. pl. πραΰς (# *4558*) meek, gentle. The humble and gentle attitude which expresses itself in a patient submissiveness to offense, free from malice and desire for revenge (R. Leivestad, "The Meekness and Gentleness of Christ, II Cor. X. 1," *NTS* 12 [1966]: 159; NTW 103-104; DA; TLNT). The word is used of the Messiah in Test. of Judah 24:1. **κληρονομήσουσιν** fut. ind. act. κληρονομέω (# *3099*) to inherit, to receive as a possession, to possess, to acquire (DA). **γῆ** (# *1178*) land, earth. For examples from the OT and Jewish lit. concerning inheriting the land s. SB, 1:197-200; Ps. 37:11; 1 Enoch 5:7; Jubilees 32:17-18; DA. ◆ **6 πεινῶντες** pres. act. part. πεινάω (# *4277*) to hunger, to hunger for something. Adj. part. as subst. Pres. indicates a continual attribute. **διψῶντες** pres. act. part. διψάω (# *1498*) to thirst. For vbs. in άω s. MH, 384. **δικαιοσύνη** (# *1466*) righteousness. It could mean the righteousness that God gives, or man's conduct in accordance w. the will of God, as in Matt. 5:20 (RM, 96-98). **χορτασθήσονται** fut. ind. pass. χορτάζω (# *5963*) to feed, to fill, to satisfy. Theol. pass. God is the agent (BG, 236). ◆ **7 ἐλεήμων** (# *1798*) merciful, sympathetic. **ἐλεηθήσονται** fut. ind. pass. ἐλεέω (# *1796*) to have mercy or pity, to be merciful or show mercy; pass. to find or be shown mercy (BAGD). It indicates being moved to pity and compassion by tragedy and includes the fear that this could happen to me (NIDNTT; TLNT). ◆ **8 καρδίᾳ** (# *2840*) heart. The heart is the center of the inner life of the person where all the spiritual forces and functions have their origin (TDNT). **ὄψονται** fut. ind. mid. (dep.) ὁράω (# *3972*) to see. To see God is to know God (DA). ◆ **9 εἰρηνοποιός** (# *1648*) one who makes peace. The word was used of kings who established peace (DA; SB, 1:215-18). S. also R. Schnackenburg, "Die Seligpreisung der Friedenstifter (Mt 5:9) im mattäischen Kontext," *BZ* 26 (1982): 161-78. **υἱοὶ θεοῦ** (# *5626; 2536*) "sons of God." The Heb. word for "son" often denotes the character of the parents as expressed by the child. **κληθήσονται** fut. ind. pass. καλέω (# *2813*) to call, to name, pass. to be given a name. ◆ **10 δεδιωγμένοι** perf. pass. part. διώκω (# *1503*) to pursue, to persecute. **ἕνεκεν** (# *1915*) w. gen. because of, on account of. The righteousness which is the cause of the persecution is "righteous conduct" (RM, 98; DA). ◆ **11 ὅταν** (# *4020*) w. subj., whenever. **ὀνειδίσωσιν** aor. subj. act. ὀνειδίζω (# *3943*) to reproach, to revile, to heap insults upon (BAGD). **διώξωσιν** aor. subj. act. διώκω (# *1503*). **εἴπωσιν** aor. subj. act. λέγω (# *3306*). **πᾶς** (# *4246*) every, each. It may be used to include everything belonging, in kind, to the class designated by the noun: "every kind of, all sorts of" (BAGD). **καθ'** = κατά (# *2848*) w. gen., against. Indicates the hostile relation (Schl.). **ψευδόμενοι** pres. mid. (dep.) part. ψεύδομαι (# *6017*) to lie. ◆ **12 χαίρετε** pres. imp. act. χαίρω (# *5897*) to rejoice, to be happy. **ἀγαλλιᾶσθε** pres. imp. mid. (dep.) ἀγαλλιάομαι (# *22*) to rejoice greatly. Pres. imps. call for an attitude. **μισθός** (# *3635*) reward (Carson, 138). **ἐδίωξαν** aor. ind. act. s.v. 11. ◆ **13 ἅλας** (# *229*) salt. For uses of salt s. DA; TDNT. **μωρανθῇ** aor. subj. pass. μωραίνω (# *3701*) to play the fool, to become foolish; of salt to become tasteless, insipid (RWP). **ἁλισθήσεται** fut. ind. pass. ἁλίζω (# *245*) to salt, to make salty; pass. to be salted. **ἰσχύει** pres. ind. act. ἰσχύω (# *2710*) strong, to be able, w. **οὐδέν** (# *4029*) to be good for nothing (BAGD). **εἰ μή** (# *1623; 3590*) except. **βληθέν** aor. pass. part. βάλλω (# *965*) to throw. **καταπατεῖσθαι** pres. inf. pass. καταπατέω (# *2922*) to tread down, to trample. Inf. explains the main vb. For an explanation of salt losing its savor and the idea of salt indicating productivity rather than preservation s. E.P. Deatrick, "Salt, Soil, Savor," *BA* 25 (1962): 41-48; BBC. ◆ **14 ὑμεῖς** "you!" (pl.), emphatic and contrastive. **φῶς** (# *5890*) light. Light was a metaphor for purity, knowledge of the truth, revelation at the presence of God (Carson, 139; for uses of the metaphor s. Luz). **κρυβῆναι** aor. inf. pass. κρύπτω (# *3221*) to hide; pass. to hide or conceal oneself. **ἐπάνω** w. gen., upon. **κειμένη** pres. mid. (dep.) part. κεῖμαι (# *3023*) to lie. Used of location of a place (BAGD). Some view this as a reference to the city of Jerusalem (DA), but it probably refers to cities often built of white limestone which would gleam in the sun (Carson, 139). ◆ **15 καίουσιν** pres. ind. act. 3rd. pers. pl. καίω (# *2794*) to light. **λύχνος** (# *3394*) oil lamp, a small clay lamp. **τιθέασιν** pres. ind. act. τίθημι (# *5502*) to set, to place. **μόδιος** (# *3654*) grain-measuring vessel containing about a peck (BAGD; DA). **λυχνία** (# *3393*) lampstand. **καί** (# *2779*) and, used to express purp. or result, "so that..." (BG,153). **λάμπει** pres. ind. act. λάμπω (# *3290*) to shine. Gnomic pres. here expressing general truths. For lamps and lampstands s. Robert H. Smith, "The Household Lamps of Palestine in New Testament Times," *BA* 29 (1966): 2-27; DA). ◆ **16 οὕτως** (# *4048*) so, makes the comp. **λαμψάτω** aor. imp. act. λάμπω s.v. 15. Aor. is used to express a specific command. The disciples of Jesus are to allow the light which they received from the heavenly Father through Jesus to shine in the world so that they may glorify God (TDNT). **ἔμπροσθεν** (# *1869*) w. gen., before, in front of. **ὅπως** (# *3968*) w. subj., in order that (purp.). **ἴδωσιν** aor. subj. act. ὁράω (# *3972*) to see. **καλός** (# *2819*) good, beautiful, pertaining to a positive moral quality, w. the implication of being favorably valued (LN). **δοξάσωσιν** aor. subj. act. δοξάζω (# *1519*) to praise, to glorify. **οὐρανός** (# *4041*) heaven. For the expression "Father in heaven" s. 6:9 (DJG, 273). ◆ **17 νομίσητε** aor. subj. act. νομίζω (# *3787*) to consider, to think. To regard something as presumably true, but without particular certainty (LN). The formula is a teaching device of Jesus, used to clarify his teaching and to avoid misunderstanding (Carson, 141; for the relation of this section to the previous context s. W.J. Dumbrell, "The Logic of the Role of the Law in Matthew v 1-20," *Nov T* 23 (1981): 1-21). Subj. is in a neg. command. **μή** (# *3590*). **ἦλθον** aor. ind. act. ἔρχομαι (# *2262*). **καταλῦσαι** aor. act. inf. καταλύω (# *2907*) to tear down, to destroy, to annul. Inf. used to express purp. **νόμος** (# *3795*) law. It refers to the Pentateuch. **προφήτας** (# *4737*) "the prophets" refers to the rest of the OT (DA; Roger Beckwith, *The Old Testament Canon of the New Testament Church* [London: SPCK, 1985], 92, 107). **πληρῶσαι** aor. act. inf. πληρόω (# *4444*) to fulfill. Inf. expresses purp. The meaning may be that Jesus fulfills the prophecies of the OT, or it could mean "to bring to its intended meaning," that is, "to present a definitive interpretation of the Law" (Hagner). For a discussion of this word and the meaning of the passage s. Carson, 141-45; C.F.D. Moule, "Fulfillment-Words in the New Testament: Use and Abuse," *NTS* 14 (1968): 316ff; DA; Robert Banks, "Matthew's Understanding of the Law: Authenticity and Interpretation in Matthew 5:17-20," *JBL* 93 (1974): 226-42; D.J. Moo,"Jesus and the Authority of the Mosaic Law," *JSNT* 20 (1984): 3-49; DJG, 456-58; LIF, 231-40; HSB, 355-58. ◆ **18 ἀμήν** (# *297*) (Heb. אָמֵן) certainly. For the Heb. word s. TWOT; DJG, 7-8; THAT; DCH; ABD, 1:184-86; NIDOTTE; Hagner. In Judaism the word was a strengthening or confirming answer or agreement w. another person's statement. For example, a prayer, praise, or oath (SB, 1:242f). Jesus did not use the word to apply to others but to introduce His own words. This gives strength and authority to what He says (s. 1QS 1:20; 2:10, 18; DA). **παρέλθῃ** aor. subj. act. παρέρχομαι (# *4216*) to pass by, to come to an end. **ἰῶτα** (# *2740*) the smallest Gr. letter used to represent the smallest Heb. letter (yod). **κεραία** (# *3037*) horn, projection, hook as a part of a letter; perhaps it refers to the Heb. letter "waw" (BAGD). For various suggestions as to the meaning s. DA; Carson, 145; Lachs; Günther Schwarz, "ἰῶτα ἕν μία κεραία (Matthäus 5^{18})," *ZNW* 66 (1975): 268-69; BBC. **οὐ μή** (# *4024; 3590*) "not in any wise." For the double neg. s. M, 187-92; GGBB, 468. **πάντα** pl. acc. πᾶς (# *4246*) everything. For the use of πᾶς s. IBG, 93-95; RG 771-74. **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become, to come to pass, to happen. ◆ **19 ὃς ἐάν** = ὃς ἄν (# *4005; 165*) whoever. The rel. cl. has the character of a cond. cl. and refers to a general assertion or supposition (BD, 192). **λύσῃ** aor. subj. act. λύω (# *3395*) to loose, to repeal, to annul, to abolish (BAGD). **ἐλαχίστος** (# *1788*) superl., least, from μικρός small. Paronomasia–the reoccurrence of the same word in close proximity. The one who breaks the least commandment will be the least in the kingdom of heaven (BD, 258). **διδάξῃ** aor. subj. act. διδάσκω (# *1438*) to teach. **κληθήσεται** fut. ind. pass. s.v. 9. **ποιήσῃ** aor. subj. act. ποιέω (# *4472*) to do. **μέγας** (# *3489*) large, great. The positive used for the superl., probably under Hebraic influence (MT, 31). ◆ **20 γάρ** (# *1142*) for. It gives an explanation of the previous statement. **ὅτι** (# *4022*) used as quotation marks in a direct quotation. **ἐάν** (# *1569*) if. It introduces a 3rd. class cond. cl., which views the cond. as probable or possible (RG, 1016-20). **περισσεύσῃ** aor. subj. act. περισσεύω (# *3455*) to exceed, to overflow like a river out of its banks (RWP). **δικαιοσύνη** (# *1466*) righteousness. It refers to the conduct demanded and characterized by the meticulous observance of the law (RM, 84). The demand is nothing less than perfection (Carson, 146). **πλεῖον** (# *4498*) more, in a greater measure. Used as a heightened comp. (BD, 129). **γραμματέων** gen. pl. γραμματεύς (# *1208*) scribe. gen. of comp. For a discussion of the Scribes and Pharisees s. TJ, 70-76; HJP, 2:322-25; EDNT; CCFJ, 1:393; BBC; s. also 2:4. **οὐ μή** (# *4024; 3590*) emphatic neg. s.v. 18. **εἰσέλθητε** aor. subj. act. εἰσέρχομαι (# *1656*) to go in, to come in, to enter. ◆ **21 ἠκούσατε** aor. ind. act. ἀκούω (# *201*) to hear. In the light of rabbinic parallels, the vb. could be translated, "you have understood" and refers to the interpretations given to the OT passage (NTRJ, 56). **ἐρρέθη** aor. ind. pass. λέγω (# *3306*). **ἀρχαίοις** (# *792*) old (dat. pl.), "to the old ones," men of earlier generations. Dat. is indir. obj., not agency (DA). For the "Oral Law" and "Halakha" of the Jewish rabbis s. TLS, 1:35-209; HJPE, 2:337-55; J.M. Baumgarten, "The Unwritten Law in the Pre-rabbinic Period," *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 3 (1972): 7-29. **φονεύσεις** fut. ind. act. φονεύω (# *5839*) to murder, to kill. The fut. is used to express a moral command. **φονεύσῃ** aor. subj. act. φονεύω. **ἔνοχος** (# *1944*) to be caught in, to be liable, to be guilty. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. **κρίσει** dat. sing. κρίσις (# *3213*) judging, judgment, trial, penalty, legal proceedings, judicial sentence, the court (DA). ◆ **22 ὀργιζόμενος** pres. mid. (dep.) part. ὀργίζομαι (# *3974*) to be angry, to be full of anger, to be furious (LN, 1:761). **εἴπῃ** aor. subj. act. λέγω. **ῥακά** (# *4819*) fool, empty head. For examples s. SB, 1:278-79; TDNT; UJS, 30; R.A. Guelich, "Mt 5:22: Its Meaning and Integrity," *ZNW* 64 (1973): 39-40. The Aram. word ריק, meaning "empty, null & void, without effect," was used for a contract that was invalid and an offering without any effect (AT, 693-94). **συνέδριον** (# *5284*) Sanhedrin, highest court of the Jews (s. Guelich, *ZNW*, 42-44). **μωρέ** voc. μωρός (# *3704*) foolish, stupid. **ῥακά** expresses contempt for a man's head: "you stupid." **μωρέ** expresses contempt for his heart and character: "you scoundrel" (EGT). This type of language could lead to a murderous quarrel resulting in bloodshed (HSB, 359). **γέεννα** (# *1147*) gehenna, the city dump of Jerusalem, as a picture of the final place of judgment for the wicked. For a description of the word s. TDNT; DJG, 310; BBC. ◆ **23 προσφέρῃς** pres. subj. act. προσφέρω (# *4712*) to bring, to present offerings and gifts. Subj. w. **ἐάν** (# *1569*) used in a 3rd. class cond. cl. (s.v. 20). **ἐπί** (# *2093*) w. acc., upon. **θυσιαστήριον** (# *2603*) altar. For words ending in -τήριον meaning "place" s. RG, 154; MH, 343. **κἀκεῖ** = καὶ ἐκεῖ "and there." **μνησθῇς** aor. subj. pass. (dep.) μιμνήσκομαι (# *3630*) to remember, to think about. ◆ **24 ἄφες** aor. imp. act. ἀφίημι (# *918*) to leave, to leave behind. **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go, to leave behind. **διαλλάγηθι** aor. imp. pass. διαλλάσσομαι (# *1367*) to reconcile; pass. to be reconciled. Denotes mutual concession after mutual hostility (Lightfoot, *Notes*, 288; V, 40-64). **ἐλθών** aor. act. part. (circum.) ἔρχομαι (# *2262*) to come, to go. **πρόσφερε** pres. imp. act. s.v. 23. ◆ **25 ἴσθι** pres. imp. act. εἰμί. **εὐνοῶν** pres. act. part. εὐνοέω (# *2333*) to be well disposed, to make friends. Pres. part. is used in a periphrastic construction to express an imper. "be making friends w. your enemy quickly" (VA, 465; RG, 375; BD, 180). **ἀντίδικος** (# *508*) opponent in a law case. **ἕως ὅτου** w. pres. ind. means "while," "as." **εἶ** pres. ind. act. εἰμί (# *1639*) to be. **ἐν τῇ ὁδῷ** "in the way"; "on the way to court" (DA). **μήποτε** (# *3607*) w. aor. subj. means "lest." Used in a neg. purp. clause expressing apprehension (BAGD). **παραδῷ** aor. subj. act. παραδίδωμι (# *4140*) to give over, to turn over to. **κριτής** (# *3216*) the one who makes a decision, judge. **ὑπηρέτης** (# *5677*) helper, one who serves. **φυλακή** (# *5871*) prison. **βληθήσῃ** fut. ind. pass. βάλλω (# *965*) to throw, to cast. To be arrested and turned over to a judge is a projected possibility (subj.); then to be cast into prison becomes a very real expectation (VA, 415). ◆ **26 ἐξέλθῃς** aor. subj. act. ἐξέρχομαι (# *2002*) to come out, to go out. **ἀποδῷς** aor. subj. act. ἀποδίδωμι (# *625*) to give back, to pay back. **κοδράντης** (# *3119*) (Lat.) quadrans, a Roman coin or a coin used at the time of our Lord, worth about 1.5 cents (UBD, 724; HJC, 244-45; SB, 1:290-94). This indicates that the point at issue was money (DA). ◆ **27 ἠκούσατε** aor. ind. act. s.v. 21. **ἐρρέθη** aor. ind. pass. s.v. 21. **μοιχεύσεις** fut. ind. act. μοιχεύω (# *3658*) to commit adultery. Fut. expresses a moral command. ◆ **28 βλέπων** pres. act. part. βλέπω (# *1063*) to see, to look upon. **πρός** (# *4639*) w. inf. often expresses purp., but sometimes weakened to "with reference to." It may express tendency and ultimate goal rather than purp. (MT, 144; s. also M, 218). **ἐπιθυμῆσαι** aor. act. inf. ἐπιθυμέω (# *2121*) to desire, to long for. Taken w. the acc. the meaning may be "that she may have sexual lust" (s. Klaus Haacker, "Der Rechtssatz Jesu zum Thema Ehebruch [Mt 5, 28]," *Biblische Zeitschrift* 21 [1977]: 113-16). **ἐμοίχευσεν** aor. ind. act. μοιχεύω s.v. 27. An aor. after a fut. cond. is, to a certain extent, futuristic (BD, 171; s. also RG, 846f). ◆ **29 σκανδαλίζει** (# *4997*) pres. ind. act. to cause to fall. The vb. means to stick in the trap that springs and closes the trap when the animal touches it (RWP). **ἔξελε** aor. imp. act. ἐξαιρέω (# *1975*) to take out, to tear out. **βάλε** aor. imp. act. βάλλω (# *965*) to throw, to cast. Aor. imps. call for specific actions. **συμφέρει** (# *5237*) pres. ind. act. to be advantageous, profitable, good, useful. Followed by dat. of advantage. Here it is well translated "it is better for you … than" (BAGD). **ἵνα** (# *2671*) w. subj., that. This cl. is the subject of the vb. **συμφέρει** (RG, 992). **ἀπόληται** aor. subj. mid. (dep.) ἀπόλλυμι (# *660*) to be destroyed, to be ruined, to be lost. **βληθῇ** aor. subj. pass. βάλλω. ◆ **30 χείρ** (# *5931*) hand. The "right hand" may be a reference to masturbation (DA; b. Nidda 13a-b; SB, 1:302-303). Here the cond. is assumed for the sake of argument (GGBB, 693; BBC). **ἔκκοψον** aor. imp. act. ἐκκόπτω (# *1716*) to cut off. **ἀπέλθῃ** aor. subj. act. ἀπέρχομαι (# *599*) to go away, to depart. ◆ **31 ἐρρέθη** aor. ind. pass. λέγω s.v. 21. **ἀπολύσῃ** aor. subj. act. ἀπολύω (# *668*) to release, to divorce. **δότω** aor. imp. act. 3rd. pers. sing. δίδωμι (# *1443*) to give. **ἀποστάσιον** (# *687*) bill of divorcement. The written notice was a protection to the wife (RWP). For the Jewish practice s. M, Gittin; SB, 1:303-312; AT, 307-308, 326; JAD; DJG, 192-97; s. Matt. 19:3. ◆ **32 παρεκτός** (# *4211*) w. gen., except. **λόγος** (# *3364*) word, matter, reason. For rabbinical reasons for divorce s. BBC; SB, 1:312-20. **πορνεία** (# *4518*) unchastity, fornication of every kind of unlawful sexual intercourse (BAGD); perhaps here incest (DA). For Jewish background to this v. see M.A.N. Bockmuehl, "Matthew 5.32; 19.9 in the Light of Pre-rabbinic Halakhah," *NTS* 35 (1989): 291-95. **ποιεῖ** pres. ind. act. ποιέω (# *4472*) to make. W. inf. it means "to cause to make" (DB, 200). **μοιχευθῆναι** aor. inf. pass. μοιχεύω (# *3658*) to commit adultery (BAGD). **ἀπολελυμένην** perf. pass. part. ἀπολύω (# *668*) s.v. 31. **γαμήσῃ** aor. subj. act. γαμέω (# *1138*) to marry, used of the man. **μοιχᾶται** pres. ind. pass. μοιχάω (# *3656*) to cause one to commit adultery; pass. to be an adulterer, to commit adultery. ◆ **33 ἐπιορκήσεις** fut. ind. act. ἐπιορκέω (# *2155*) to swear falsely, to break an oath. **ἀποδώσεις** fut. ind. act. ἀποδίδωμι

(# *625*) to give away, to fulfill one's duty to someone, to keep oaths (BAGD). **ὅρκους** (# *3992*) oaths, pl. even when one oath is intended (BAGD). For a Jewish view of oaths s. M, Shebuoth; SB, 1:321-36; also 1QS 5:8; DJG, 577-78; HSB, 361-62. ◆ **34 μὴ ... ὅλως** (# *3590; 3910*) = an uncond. neg. (Schl., 182). **ὀμόσαι** aor. act. inf. ὄμνυμι / ὀμνύω (# *3923*) to swear. Inf. is used w. dir. discourse (RG, 1060). **ὅτι** (# *4022*) because. ◆ **35 ὑποπόδιον** (# *5711*) footstool. Some rabbinic authorities viewed oaths by heaven, by earth, and by one's own head as not binding (SB, 1:332-34; DA). ◆ **36 ὀμόσῃς** aor. subj. act. s.v. 34. Subj. used in a neg. imp. **δύνασαι** pres. ind. act. 2nd. pers. sing. δύναμαι (# *1538*) to be able. **τρίχα** acc. sing. θρίξ (# *2582*) hair. **λευκός** (# *3328*) bright, shining, white. Perhaps symbolic for wisdom. **ποιῆσαι** aor. act. inf. ποιέω (# *4472*) to make. **μέλαιναν** acc. sing. **μέλας** (# *3506*) black. Perhaps a symbol for youth (DA; BBC). One cannot swear by his head because he has no power over it (DA). ◆ **37 ἔστω** pres. imp. act. 3rd. pers. sing. εἰμί (# *1639*) to be. ◆ **38 ἠκούσατε** aor. ind. act. s.v. 21. **ἐρρέθη** aor. ind. pass. s.v. 21. **ἀντί** (# *505*) w. gen., instead of. **ὀδόντα** acc. sing. ὀδούς (# *3848*) tooth. (SB, 1:337-41). ◆ **39 ἀντιστῆναι** aor. act. inf. ἀνθίστημι (# *468*) to set against, to set oneself against, to oppose, to resist, to withstand. Inf. in indir. discourse. **ῥαπίζει** pres. ind. act. ῥαπίζω (# *4824*) to hit, to slap with the open hand (LN, 223). **σιαγόνα** acc. σιαγών (# *4965*) cheek. To hit someone w. the right hand on the right cheek, one must hit backhanded, thus the reference may be to a "backhanded insult" (DA). **στρέψον** aor. imp. act. στρέφω (# *5138*) to turn. ◆ **40 θέλοντι** pres. act. part. (dat.) θέλω (# *2527*) to will, to wish. Dat. as indir. obj. The anacoluthon construction w. the part. is Semitic and is used as a *casus pendens* (BD, 244; DA). **κριθῆναι** aor. inf. pass. κρίνω (# *3212*) to judge; pass. to dispute, quarrel, debate, to go to law with someone (BAGD). Compl. inf. to the main vb. **χιτών** (# *5945*) tunic. A sort of shirt or undergarment, and would be demanded by law (RWP; DA). **λαβεῖν** aor. act. inf. λαμβάνω (# *3284*) to take. **ἄφες** aor. act. imp. ἀφίημι (# *918*) to allow, to permit. **ἱμάτιον** (# *2668*) garment, outer clothing, cloak. Exod. 22:26-27 and Deut. 24:12-13. ◆ **41 ἀγγαρεύσει** fut. ind. act. ἀγγαρεύω (# *30*) to compel, forcibly to impress someone to service, to compel him to serve whether he liked it or not (NTW, 16; NDIEC, 1:42; 2:77). **μίλιον** (# *3627*) mile. A Roman mile, a thousand paces, then a fixed measure about 4,854 feet (BAGD). Acc. of space. ◆ **42 αἰτοῦντι** pres. act. part. αἰτέω (# *160*) to ask. **δός** aor. imp. act. δίδωμι (# *1443*) to give. Imp. used in a specific command. **δανίσασθαι** aor. mid. inf. δανίζω (# *1247*) to lend money; mid. to borrow money. (s. Deut. 15:7-11; for "lending" in Judaism s. SB, 1:346-53). **ἀποστραφῇς** aor. subj. pass. ἀποστρέφω (# *695*) to turn away. Pass. to reject or repudiate someone (BAGD). ◆ **43 ἠκούσατε** aor. ind. act. ἀκούω s.v. 21. **ἐρρέθη** aor. ind. pass. **λέγω** pres. ind. act. s.v. 21. **ἀγαπήσεις** fut. ind. act. ἀγαπάω (# *26*) to love. Fut. is used for injunctions in the legal language of the OT (BD, 183). **πλησίος** (# *4446*) near, close by, neighbor, fellowman. **μισήσεις** fut. ind. act. μισέω (# *3631*) to hate. For DSS instructions to hate the enemy s. 1QS 1:10; 2:4-9; 1QM 4:1. ◆ **44 ἀγαπᾶτε** pres. imp. act. ἀγαπάω (# *26*) Pres. imp. used to express a continual attitude. For a discussion of this command s. John Piper, *"Love Your Enemies:" Jesus' Love Command in the Synoptics and the Early Christian Paraenesis*, SNTSMS 38, Cambridge: Cambridge University Press, 1979; BBC. **προσεύχεσθε** pres. imp. mid. (dep.) προσεύχομαι (# *4667*) to pray. **διωκόντων** pres. act. part. διώκω (# *1503*) s.v. 10. ◆ **45 ὅπως** (# *3968*) w. subj. aor., in order that. **γένησθε** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become, to be. subj. in purp. cl. **ἀνατέλλει** pres. ind. act. ἀνατέλλω (# *422*) to cause to rise, transitive and causative in meaning (BD, 163). **βρέχει** pres. ind. act. βρέχω (# *1101*) to cause to rain. **ἐπὶ δικαίους** (# *1465*) upon the righteous. The righteous are those who obey the law (RM, 103; DA). ◆ **46 ἀγαπήσητε** aor. subj. act. ἀγαπάω (# *26*) to love. Subj. w. **ἐάν** (# *1569*) is used in a 3rd. class cond. cl. indicating that the cond. is a possibility. **ἀγαπῶντας** pres. act. part. **οὐχί** (# *4049*) w. questions it expects a positive answer. **τελώνης** (# *5467*) tax collector (TDNT; s. Matt. 9:9; JZ). ◆ **47 ἀσπάσησθε** aor. subj. mid. (dep.) ἀσπάζομαι (# *832*) to greet. More significant in the East; symbolic here of friendly relations implying a desire for God's blessing and peace (EGT, DA). For the subj. s.v. 46. **ἐθνικοί** (# *1618*) gentile, heathen (DA). ◆ **48 ἔσεσθε** pres. imp. mid. (dep.) εἰμί (# *1639*). **ὑμεῖς** (# *5148*) you (pl.) emphatic. **τέλειοι** (# *5455*) perfect, mature. To obey Jesus' words is to love utterly: no more can be asked (DA). **οὐράνιος** (# *4039*) heavenly, belonging to heaven, living in heaven.

Matthew 6

◆ **1 προσέχετε** pres. imp. act. προσέχω (# *4668*) to beware, to give heed to, to watch out for. Pres. calls for a constant vigil. **ποιεῖν** pres. act. inf. ποιέω (# *4472*) to do. Inf. explains what is to be heeded. Used w. **δικαιοσύνη** (# *1466*) meaning "to practice piety," and is the general title for acts of devotion and religious duty which conform to the will of God (GW, 129). **ἔμπροσθεν** (# *1869*) w. gen., before, in the presence of. This should not be done in order to obtain reward (BBC). **πρός** (# *4639*) to, indicates purp. **θεαθῆναι** aor. inf. pass. θεάομαι (# *2517*) to see, to behold, to look at. **αὐτοῖς** dat. pl. αὐτός (# *899*) "to be seen by them." Dat. of agency (MT, 240). **εἰ δὲ μή γε** but, if not, otherwise (Thrall, 9, 10). ◆ **2 ὅταν** (# *4020*) w. subj., when, whenever. **ποιῇς** pres. subj. act. The vb. is used w. the noun to form the verbal idea; i.e., "to do alms," "to give alms." **ἐλεημοσύνη** (# *1797*) kind deed, alms, charitable giving (BAGD). Nothing is more marked in rabbinic ethics than the stress laid upon charity in every sense of the word (RA, 412; for rabbinic views on charity s. RA, 412-39; Moore, *Judaism*, 2:162-79; SB, 4:536-38; RAC, 8:269-306; DA). **σαλπίσῃς** aor. subj. act. σαλπίζω (# *4895*) to sound the trumpet, either in a figurative or literal sense (McNeile). It may refer to the blowing of the trumpet for the public fasts (Carson, 164), or to making the trumpet-shaped money-box resound by flinging the money hard (N.J. McEleney, "Does the Trumpet Sound or Resound? An Interpretation of Matthew 6^2," *ZNW* 76 [1985]: 43-46; but BBC). Subj. is in a neg. command. **ὑποκριτής** (# *5695*) actor, interpreter, one who impersonates another, hypocrite; one who assumes a role and identity that were not his own and performed for the audience's approval (RWP; R.A. Batey, "Jesus and the Theatre," *NTS* 30 [1984]: 563; Carson, 164). **ῥύμη** (# *4860*) a narrow street. **ὅπως** (# *3968*) w. subj., in order that. **δοξασθῶσιν** aor. subj. pass. δοξάζω (# *1519*) to give honor, to praise, to glorify. **ἀπέχουσιν** pres. ind. act. ἀπέχω (# *600*) to receive payment in full. Often used in the sense of receipting an account which has been paid in full (NTW, 17-20; LAE, 110-11). Perfective pres. denoting a produced state (VANT, 239). ◆ **3 ποιοῦντος** pres. act. part. (temp.) gen. masc. sing. ποιέω (# *4472*) gen. abs. "when you...." **γνώτω** aor. imp. act. 3rd. pers. sing. γινώσκω (# *1182*) to know. **ἀριστερός** (# *754*) left. **δεξιός** (# *1288*) right. ◆ **4 ᾖ** pres. subj. act. εἰμί (# *1639*) to be. Subj. w. **ὅπως** (# *3968*) used in a purp. cl. **ἀποδώσει** fut. ind. act. ἀποδίδωμι (# *625*) to give back, to repay, to reward. Fut. is used to express the protasis of a Semitic cond.: "Do this and this will follow" (Beyer, 252-55). ◆ **5 προσεύχησθε** pres. subj. mid. (dep.) προσεύχομαι (# *4667*) to pray (DJG, 623). The subj. w. the particle **ὅταν** (# *4020*) generalizes the action: "whenever...." Perhaps there is a reference to the three hours of prayer: morning, afternoon (3 P.M.), and evening (DA; RA, 342-81). **ἔσεσθε** fut. ind. mid. (dep.) εἰμί (# *1639*). Fut. w. the neg. **οὐκ** (# *4024*) can express a prohibition in the legal language of the OT (BG, 149); but the fut. of εἰμί occurs for the imp. (BD, 49). **φιλοῦσιν** pres. ind. act. φιλέω (# *5797*) to like, to love. Pres. indicates the habitual attitude. **γωνία** (# *1224*) corner. **πλατεῖα** (# *4423*) a wide street. **ἑστῶτες** perf. act. part. ἵστημι (# *2705*) to stand. Standing was the usual attitude in prayer (McNeile). **φανῶσιν** aor. subj. pass. (dep.) φαίνομαι (# *5743*) to appear, to show oneself. Subj. used in a purp. cl. ◆ **6 ταμεῖον** (# *5421*) storeroom, innermost secret room (BAGD; BBC). **κλείσας** aor. act. part. κλείω (# *3091*) to close. Temp. part., or it is part of the command. **πρόσευξαι** aor. imp. mid. (dep.) προσεύχομαι (# *4667*) to pray. ◆ **7 βατταλογήσητε** aor. subj. act. βατταλογέω (# *1006*) to babble, either in the sense of repeating the words or chattering (RWP). Perhaps a reference to the heathen magical formulas, a repetition of meaningless sounds (F.W. Beare, "Speaking with Tongues," *JBL* 83 [1964]: 229; DJG, 623). For such texts s. GMP; for other views s. DA. **δοκοῦσιν** pres. ind. act. δοκέω (# *1506*) to suppose, to think so. **πολυλογίᾳ** (# *4494*) much speaking. **εἰσακουσθήσονται** fut. ind. pass. εἰσακούω (# *1653*) to listen to, to hear and answer prayer. ◆ **8 ὁμοιωθῆτε** aor. subj. pass. ὁμοιόω (# *3929*) to make like; pass. to be like. Subj. w. **μή** (# *3590*) used in a prohibition. **οἶδεν** (# *3857*) Def. perf. w. pres. meaning "to know." **χρείαν ἔχετε** w. gen., to have need of. **αἰτῆσαι** aor. act. inf. αἰτέω (# *160*) to ask. Temp. inf. "before you ask." ◆ **9 οὕτως** (# *4048*) so, in the following manner. It probably implies that this is an example of how to pray, rather than a formula to be mechanically repeated (DA; DJG, 619-23). **ἁγιασθήτω** aor. imp. pass. 3rd. pers. sing. ἁγιάζω (# *39*) to treat as holy, to reverence (BAGD). The request is that the Holy One may secure before the whole world in a final and decisive way the holiness appropriate to His name, to which human beings will respond w. praise and exaltation (EDNT, 1:19; BBC). For the aor. imp. in prayers s. Bakker, 98-127; VA, 347-50; VANT, 380-82; GGBB, 487-88. ◆ **10 ἐλθέτω** aor. imp. act. 3rd. pers. sing. ἔρχομαι (# *2262*) to come. The petition is for the future advent of God to establish His sovereignty on earth (McNeile). **γενηθήτω** aor. imp. pass. (dep.) 3rd. pers. sing. γίνομαι (# *1181*) to become, to come to pass, to be done, to happen. ◆ **11 ἐπιούσιος** (# *2157*) for the coming day (RWP). "The bread that we need, give us today, day after day" (s. Hagner; Harrington). For this translation and a study of the word s. TDNT; BAGD; DA; C.J. Hemer, "ἐπιούσιος," *JSNT* 22 (1984): 81-94; Luz. **δός** aor. imp. act. δίδωμι (# *1443*) to give. Aor. looks at a specific request. ◆ **12 ἄφες** aor. imp. act. ἀφίημι (# *918*) to let go, to cancel, to remit, to pardon; to remove the guilt resulting from wrongdoing (BAGD; LN, 1:503). **ὀφείλημα** (# *4052*) debt, what is owed, one's due, a moral debt (BAGD; LN, 1:774). The word stresses a moral obligation. **ὡς** (# *6055*) as, in the sense of because (BD, 236). **ἀφήκαμεν** aor. ind. act. ἀφίημι. Aor. may be timeless or refer to the recent past (VA, 129-30; VANT, 280-81). **ὀφειλέτης** (# *4050*) debtor; one who is morally obligated. ◆ **13 εἰσενέγκῃς** aor. subj. act. εἰσφέρω (# *1662*) to bring in, to lead into. There may be a reflective force here: "Do not let us fall victim" (DA). **πειρασμός** (# *4280*) test, temptation. **ῥῦσαι** aor. imp. mid. (dep.) ῥύομαι (# *4861*) to rescue, to deliver. ◆ **14 ἐάν** (# *1569*) w. subj., if. Introduces a 3rd. class cond. cl., assuming that the cond. is possible. **ἀφῆτε** aor. subj. act. s.v. 12. **παράπτωμα** (# *4183*) a false step, failure, transgression (LN, 1:774). ◆ **16 νηστεύητε** pres. subj. act. νηστεύω (# *3764*) to fast, to sit and fast. Subj. w. the particle generalizes the action; s.v. 5. For Jewish fasting s. Moore, *Judaism*, 2:257-66; SB, 4:i, 77-144; DJG, 233-34; BBC. **γίνεσθε** pres. imp. mid. (dep.) γίνομαι (# *1181*). Neg. imp. forbids an habitual action. **σκυθρωπός** (# *5034*) sad, gloomy, sullen look which calls attention to the inward state of the person (s. LXX Gen. 40:7; Test. Simeon 4:1). **ἀφανίζουσιν** pres. ind. act. ἀφανίζω (# *906*) to render invisible or unrecognizable, of one's face; to disfigure, that is, w. ashes and by leaving the hair and beard unattended or by coloring the face to look pale as though fasting (McNeile). Perhaps there is a play on words w. **φανῶσιν**. They neglect their appearance in order that they may appear. **νηστεύοντες** pres. act. part. nom. masc. pl. νηστεύω to fast. ◆ **17 νηστεύων** pres. act. part. (temp.). "When you (emphatic) fast...." **ἄλειψαι** aor. imp. mid. ἀλείφομαι (# *230*) to anoint oneself. This was not normally done during fasting (Lachs, 125). **νίψαι** aor. mid. imp. νίπτομαι (# *3782*) to wash oneself. Washing was usually for the purp. of eating (DA; DJG, 126-30). ◆ **18 φανῇς** aor. subj. pass. (dep.) φαίνομαι (# *5743*) to appear, to show oneself (BAGD). Subj. w. **ὅπως** (# *3968*) used in a purp. cl. The neg. **μή** (# *3590*) is used w. the subj. to ward off something still dependent on the will (BD, 188). ◆ **19 θησαυρίζετε** pres. act. imp. θησαυρίζω (# *2564*) to gather treasure. For the imp. w. the neg. s.v. 16. **ὅπου** (# *3963*) rel. where. The true value of any treasure is determined by its location (DA). **σής** (# *4962*) moth. The moth destroys that which is feeble; Job 4:19; 13:28 (DA). **βρῶσις** (# *1111*) eating, consuming, perhaps by an insect (BAGD; BBKA; EDNT). **ἀφανίζει** pres. ind. act. ἀφανίζω (# *906*) to ruin, destroy (BAGD; BBC). Gnomic pres. referring to a general truth. **διορύσσουσιν** pres. ind. act. διορύσσω (# *1482*) to dig through, to break in. Gnomic pres. ◆ **20 ὅπου** (# *3963*) s.v. 19. For Jewish parallels s. DA; SB, 1:429-30. ◆ **22 λύχνος** (# *3394*) light, lamp (s. Matt. 5:13; TDNT; for the eye as a lamp s. DA). **ἐάν** s.v. 14. **ἁπλοῦς** (# *604*) clear, sound, healthy, sincere, generous as the opposite of a grudging, selfish spirit (BAGD; DA). The moral sense of the word "sincere" occurs in Test. of Levi 13:1 ("walk in sincerity") and in an inscription to the god Men ("sincere soul") (MM; NDIEC, 3:20-21; Susan R. Garrett, "'Lest the Light in You Be Darkness': Luke 11:33-36 and the Question of Commitment," *JBL* 110 [1991]: 93-105, esp. 96-103). **φωτεινός** (# *5893*) shining brightly, light. A good eye is evidence of inner light (DA). ◆ **23 ἐάν** (# *1569*) if. It introduces a 3rd. class cond. which assumes the cond. to be possible (s.v. 14). **εἰ** (# *1623*) if. It introduces a cond. assumed to be true. **πόσον** (# *4531*) adj. of number, magnitude, degree: how much, how great, how many (AS). "What a terrible kind of darkening that is" (McNeile). The conclusion of the argument from the lesser to the greater (s. Rom. 5:9). ◆ **24 μισήσει** fut. ind. act. μισέω (# *3631*) to hate; in this context to neglect, to disregard, to slight. Love and hate refer to faithful labor (DA). **ἀνθέξεται** fut. ind. mid. (dep.) ἀντέχομαι (# *504*) to hold fast to, to stick by. Used in the sense of sticking by one's rights (MM). For the local force of the prep. in composition s. MH, 297. **καταφρονήσει** fut. ind. act. καταφρονέω (# *2969*) to despise, to look down upon. The prep. indicates that the action is unfavorable to the obj. (MH, 316). Fut. forms in this v. are gnomic or omnitemporal expressing a general truth (VA, 423; RG, 876). **μαμωνᾷ** (# *3440*) possession, earthly goods, money, resources; that in which one has confidence (Carson, 178; DA; SB, 1:434; TDNT). ◆ **25 μεριμνᾶτε** pres. imp. act. μεριμνάω (# *3534*) to be concerned for, to be anxious about, to think about something, to reflect (Sand). Imp. w. the neg. **μή** (# *3590*) is to stop an action in progress, or to forbid an attitude. **ψυχῇ** (# *6034*) soul, the life principle embodied in the body (McNeile). Dat. = dat. of advantage (MT, 238). **φάγητε** aor. subj. act. ἐσθίω (# *2266*) to eat. **πίητε** aor. subj. act. πίνω (# *4403*) to drink. **ἐνδύσησθε** aor. mid. subj. ἐνδύομαι (# *1907*) to clothe oneself with, to put on. The subjs. are deliberative in indir. discourse expressing hesitating questions (RG, 934-35; s.v. 31). **οὐχί** (# *4049*) in questions, expects a positive answer. **πλεῖον** comp. πολύς (# *4498*) much, much more. **τροφῆς** (# *5575*) food. Gen. of comp., "than." A rabbinic form of argumentation: "Will not God, having given the greater thing (ἡ ψυχή), supply the lesser things such as food and clothing?" (DA). ◆ **26 ἐμβλέψατε** aor. imp. act. ἐμβλέπω (# *1838*) to look at, to consider. **σπείρουσιν** pres. ind. act. σπείρω (# *5062*) to sow seed. **θερίζουσιν** pres. ind. act. θερίζω (# *2545*) to harvest. **συνάγουσιν** pres. ind. act. συνάγω (# *5251*) to gather, to gather together. The pres. tenses are gnomic, stating general truths. **μᾶλλον** (# *3437*) more. Strengthens the comparative force of διαφέρετε (Meyer). **διαφέρετε** pres. ind. act. διαφέρω (# *1422*) to differ, to be different, to be worth more than, to be superior to (BAGD; for the type of argumentation s.v. 25; DA; BBC). ◆ **27 μεριμνῶν** pres. act. part. μεριμνάω (# *3435*) s.v. 25 expresses means. **προσθεῖναι** aor. inf. act. προστίθημι (# *4707*) to add to. **ἡλικία** (# *2461*) size, age. The passage can refer to the length of life or to the size or stature of the person (TDNT; MM). **πῆχυς** (# *4388*) originally meant forearm, then cubit, as a length of measure–about 18 inches–or it can refer to a measure of time (BAGD). ◆ **28 μεριμνᾶτε** pres. ind. act. s.v. 25. **καταμάθετε** aor. imp. act. καταμανθάνω (# *2908*) to learn thoroughly, to observe well, to consider carefully (AS), to understand, to take in this fact about (M, 117-18). **κρίνον** (# *3211*) lily, for the various flowers of the field (BAGD; DA; PB, 169-71). **αὐξάνουσιν** pres. ind. act. αὐξάνω (# *889*) to grow. **κοπιῶσιν** pres. act. ind. κοπιάω (# *3159*) to labor with wearisome effort, to toil (T). Not so much the actual exertion as the weariness which follows on this straining of all his powers to the utmost (Trench, *Synonyms*, 378). **νήθουσιν** pres. ind. act. νήθω (# *3756*) to spin. Pres. tenses are gnomic. ◆ **29 περιεβάλετο** aor. ind. mid. περιβάλλω (# *4314*) to put around, to put on; mid. "to clothe oneself." ◆ **30 χόρτος** (# *5965*) grass. Mere weeds to be cut down and used as fuel (EGT). **ὄντα** pres. act. part. acc. masc. sing. εἰμί. "which is." **κλίβανος** (# *3106*) oven, furnace. A pottery oven often fired by burning grass inside (Carson, 181; BAGD; MM). **βαλλόμενον** pres. pass. part. βάλλω (# *965*) to cast. **ἀμφιέννυσιν** pres. ind. act. ἀμφιέννυμι (# *314*) to clothe. **ὀλιγόπιστοι** (# *3899*) little faith, a small amount of trust. The word is used of disciples in a trying situation (DA). ◆ **31 μεριμνήσητε** aor. subj. act. μεριμνάω s.v. 25. Aor. subj. w. **μή** (# *3590*) is used as a neg. imp., which either looks at a specific command (BD, 172; DA) or serves as a summary statement (VA, 354). **φάγωμεν** aor. subj. act. s.v. 25. **πίωμεν** aor. subj. ind. s.v. 25. **περιβαλώμεθα** aor. subj. mid. s.v. 29. The subjs. are deliberative (s.v. 25; DM, 171; MT, 98-99). ◆ **32 ἔθνη** pl. ἔθνος (# *1620*) people, heathen. The non-Jewish pagans are the misguided, who because they do not know God, fail to trust in Him (DA). **ἐπιζητοῦσιν** pres. ind. act. ἐπιζητέω (# *2118*) to look for, to seek after. The prep. ἐπι is directive, indicating the concentration of the vb.'s action upon some object (MH, 312). Pres. indicates a continual seeking after. **οἶδεν** perf. ind. act. s.v. 8. **χρῄζετε** pres. ind. act. χρῄζω (# *5974*) to have need of, w. gen. ◆ **33 ζητεῖτε** (# *2426*) pres. imp. act. to seek. Pres. calls for a constant attitude. Imp. followed by the fut. forms the apodosis in a Semitic cond. cl. (Beyer, 252-55). **δικαιοσύνη** (# *1466*) righteousness, conduct in agreement w. God's will (GW, 129; RM, 89-91). **καί** (# *2779*) and, so. It introduces a result which comes from what precedes (BAGD). **προστεθήσεται** fut. ind. pass. προστίθημι (# *4707*) to add to, to put down to an account, to deliver allowances to someone (MM). Theol. pass.; God does the adding (DA). ◆ **34 μεριμνήσητε** aor. subj. act. s.v. 31. **γάρ** (# *1142*) for; it gives the reason for the command (Richard A. Edwards, "Narrative Implications of *Gar* in Matthew," *CBQ* 52 [1990]: 636-55). **μεριμνήσει** fut. ind. act. μεριμνάω. s.v. 31. **ἑαυτῆς** (# *1571*) gen. refl. pron. 3rd. pers. For the gen. s. BD, 96. **κακία** (# *2798*) trouble, misfortune. Used in the sense of damage done to a crop by hail (MM). "Each day has enough trouble of its own" (BAGD).

Matthew 7

◆ **1 κρίνετε** pres. imp. act. κρίνω (# *3212*) to judge; habit of censoriousness, sharp, unjust criticism (RWP). The word is almost synonymous w. condemn (DA). Pres. imp. w. the neg. **μή** (# *3590*) forbids an attitude. **κριθῆτε** aor. subj. pass. κρίνω. It may refer to divine judgment or to human judgment (McNeile). For rabbinic sayings such as "in the pot in which they cooked they were cooked" (Exod. Rabb.) s. Harrington; SB, 1:441-46; Hagner. ◆ **2 ἐν** (# *1877*) in instr. **κρίματι** dat. of κρίμα (# *3210*) judgment as a decision from a judge (Gnilka; MM, 360; s. Jos., *Ant.*, 14:321). **κριθήσεσθε** fut. ind. pass. s.v. 1. **μέτρῳ** dat. of μέτρος (# *3586*) measure, norm. **μετρεῖτε** pres. ind. act. μετρέω (# *3582*) to measure. **μετρηθήσεται** fut. ind. pass. μετρέω. Theol. pass. referring to God's judgment (eschatological?). For OT and Jewish parallels s. SB, 1:444-46; H.P. Rüger, "'Mit welchem Maß ihr meßt, wird euch gemessen werden'," *ZNW* 60 (1969): 174-82; Gnilka. ◆ **3 τί** (# *5515*) why. **κάρφος** (# *2847*) a splinter, a piece of dry wood or chaff, a very small particle that may irritate (RWP). It denotes insignificance and stands for small moral defects (DA). **σῷ** dat. of σός (# *5050*) your. **δοκός** (# *1512*) beam, log. It stands for sizeable moral defects (DA; for Jewish parallels s. SB, 1:446-47). **κατανοεῖς** pres. ind. act. κατανοέω (# *2917*) to notice, to take note of, to perceive. ◆ **4 ἢ** (# *2445*) or. **ἐρεῖς** fut. ind. act. λέγω (# *3306*) to say. **ἄφες** aor. imp. act. ἀφίημι (# *918*) to allow. Used w. the subj. to indicate permission (BD, 183-84). **ἐκβάλω** aor. subj. act. ἐκβάλλω (# *1675*) to cast out, to remove. The subj. is hortatory (or "projection" VA, 171-72) asking permission (BD, 183). **ἰδού** aor. imp. act. ὁράω (# *3972*) to see. Demonstrative particle, "Behold!" "Look!" It is used to emphasize the importance of the statement (BAGD). **ἡ δοκός** (# *1512*) beam, a log upon which planks in a house rest, a post sticking out grotesquely (RWP). The art. is used as the art. of previous reference or renewed mention (IBG, 117). ◆ **5 ἔκβαλε** aor. imp. act. ἐκβάλλω (# *1675*) to throw out. **τότε** (# *5538*) then, afterward. **διαβλέψεις** fut. ind. act. διαβλέπω (# *1332*) to see clearly, sharply. The prep. is perfective (MH, 301). **ἐκβαλεῖν** aor. act. inf. Const. aor. sums up the details without emphasis on the details (VANT, 395). ◆ **6 δῶτε** aor. subj. act. δίδωμι (# *1443*) to give; w. the neg. as an imp. The vb. is used in a general command w. an iterat. sense: "never give" (VANT, 355). **κυσίν** dat. pl. κύνων (# *3264*) dog. Dogs were vicious, wild, and considered to be unclean (s. Phil. 3:2). **βάλητε** aor. subj. act. βάλλω (# *965*) to cast. **μαργαρίτης** (# *3449*) pearl. Pearls were of great value and were used fig. of something of supreme value (DA; s. 1 Tim. 2:9). **ἔμπροσθεν** (# *1869*) w. gen., before. **χοῖρος** (# *5956*) a young pig, swine. The "dogs" and "pigs" are those who have abandoned themselves to vicious courses and are hard-hearted and blind (DA). Piglets and puppies are frequently associated w. heathen worship (ABD, 6:1143-44). **μήποτε** (# *3607*) w. ind. fut. and aor. subj., lest. **καταπατήσουσιν** fut. ind. act. καταπατέω (# *2922*) to trample. Fut. w. the following subj. may suggest that whereas it is likely the pigs will trample the pearls, they may not necessarily attack men (VA, 416). **ποσίν** dat. pl. πούς (# *4546*) foot. Instr. use of the prep. **ἐν** (# *1651*) "with their feet." **στραφέντες** aor. pass. part. στρέφω (# *5138*) to turn around. Circum. part. can be translated as a main vb. (DM, 228). **ῥήξωσιν** aor. subj. act. ῥήγνυμι (# *4838*) to tear in pieces. Subj. to express neg. purp. (RG, 988). ◆ **7 αἰτεῖτε** pres. imp. act. αἰτέω (# *160*) to ask. Pres. is customary: "make it your habit to ask" (VANT, 333). **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. Fut. is used in a Semitic type of cond. cl. giving the results of carrying out the imp. (Beyer, 238-55). Theol. pass. shows that God acts (DA). **ζητεῖτε** pres. imp. act. ζητέω (# *2426*) to seek. **εὑρήσετε** fut. ind. act. εὑρίσκω (# *2351*) to find. **κρούετε** pres. imp. act. κρούω (# *3218*) to knock. **ἀνοιγήσεται** fut. ind. pass. ἀνοίγω (# *487*) to open. ◆ **8 αἰτῶν** pres. act. part. nom. masc. sing. αἰτέω (# *160*) to ask. **ζητῶν** pres. act. part. nom. masc. sing. **κρούοντι** pres. act. part. dat. masc. sing. ◆ **9 τίς** (# *5516*) (who) plus **ἄνθρωπος** (# *476*) (person) means anyone. A Semitic use for the indef. pronominal adj. (DA, 81; BD, 246). **μή** (# *3590*) used when a neg. answer to a question is expected. **ἐπιδώσει** fut. ind. act. ἐπιδίδωμι (# *2113*) to give to. The prep. ἐπί is directive (MH, 312). ◆ **10 ἰχθύς** (# *2716*) fish. **ὄφις** (# *4058*) snake. Stones on the shore and possible water snakes suggested themselves as substitute (McNeile). ◆ **11 εἰ** (# *1623*) if. Introduces a 1st. class cond. assuming the truth of the statement. **ὄντες** pres. act. part. nom. masc. pl. εἰμί (# *1639*). Part. may be concessive, "even though...." **οἴδατε** perf. ind. act. οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. **διδόναι** pres. act. inf. δίδωμι (# *1443*). Inf. used in indir. discourse. **πόσῳ μᾶλλον** "how much more?" The words introduce an argument from the "lesser to the greater" (s. Rom. 5:9; SB, 3:223-26). **δώσει** fut. ind. act. δίδωμι (# *1443*) to give. **αἰτοῦσιν** pres. act. part. (dat. pl.) αἰτέω (# *160*) to ask. ◆ **12 οὖν** (# *4036*) therefore. It sums up the sermon to this point (McNeile). **ὅσα ἐάν** whatever. Used as an indef. rel. (RG, 733). **θέλητε** pres. subj. act. θέλω (# *2527*) to wish, to want. **ποιῶσιν** pres. subj. act. ποιέω (# *4472*) to do, to make. ◆ **13 εἰσέλθατε** aor. imp. act. εἰσέρχομαι (# *1656*) to come in, to go in. **στενός** (# *5101*) narrow. **πύλη** (# *4783*) gate, of a city or temple (Luz). The figure may imply difficulty (DA), or hardships (s. 4 Ezra 7:6-12). **ὅτι** (# *4022*) because. **πλατεῖα** fem. nom. sing. πλατύς (# *4426*) wide. **εὐρύχωρος** (# *2353*) wide, roomy, broad, spacious. The two words together connote a lack of striving, of work (DA). **ἀπάγουσα** pres. act. part. fem. sing. nom. ἀπάγω (# *552*) to lead. Part. used as an adj. describing **ὁδός** (# *3847*). **ἀπώλεια** (# *724*) destruction. ◆ **14 τεθλιμμένη** perf. pass. part. θλίβω (# *2567*) to press, to be narrow, constricted. Part. used as a pred. adj. It may refer to troubles or a way of tribulations (Luz; DA). **εὑρίσκοντες** pres. act. part. εὑρίσκω (# *2351*) to find. Adj. part. used as a noun. ◆ **15 προσέχετε** pres. imp. act. προσέχω (# *4668*) to turn one's mind to, to pay attention, to give heed. **πρός** used w. vbs. meaning "to be on guard," "to give heed to" (BD, 83). **οἵτινες** (# *4015*) nom. pl. ὅστις (# *4015*) generic or generalized rel. pron. whoever, everyone who. **ἐνδύμασιν** dat. pl. ἔνδυμα (# *1903*) clothing. Perhaps a reference to a dress worn by a prophet (EGT). **λύκος** (# *3380*) wolf (TDNT). **ἅρπαγες** nom. pl. ἅρπαξ (# *774*) raging, ravenous. ◆ **16 ἐπιγνώσεσθε** fut. ind. mid. ἐπιγινώσκω (# *2105*) to know, to recognize. Prep. in compound is directive. **μήτι** used in questions which expect a neg. answer (BD, 220; BAGD). **συλλέγουσιν** pres. ind. act. 3rd. pers. pl. συλλέγω (# *5198*) to gather together. The 3rd. pers. pl. is impersonal and can be translated as pass. (RG, 820; GGBB, 402). **ἄκανθα** (# *180*) thorn bushes. **σταφυλή** (# *5091*) grape. **τρίβολος** (# *5560*) thistle. **σῦκον** (# *5192*) fig. ◆ **17 σαπρός** (# *4911*) decayed, rotten. Used of things unusable, unfit, bad (BAGD). ◆ **18 ποιεῖν** pres. act. inf. ποιέω (# *4472*) to make, to produce, to bear. Inf. supplements **δύναται**. Gnomic pres. For the variant ἐνεγκεῖν aor. act. inf. φέρω to bear s. TC, 20. ◆ **19 ἐκκόπτεται** pres. pass. ind. ἐκκόπτω (# *1716*) to cut down. ◆ **20 ἄρα** (# *726*) then, expresses an inference. Used to emphasize the preceding word. ◆ **21 κύριε** (# *3261*) voc. Lord. Often occurs as a form of polite address, but here it is more than that. It is addressed to Him in His supreme power in the last day (McNeile; s. WA, 115-42). **εἰσελεύσεται** fut. ind. mid. (dep.) εἰσέρχομαι (# *1656*) to enter into. **ποιῶν** pres. act. part. ποιέω (# *4472*) to do. Adj. part. used as a noun. ◆ **22 ἐροῦσιν** fut. ind. act. λέγω (# *3306*) to say. **ὀνόματι** dat. sing. ὄνομα (# *3950*) name. Instr. dat. (McNeile; for other views s. DA). **ἐπροφητεύσαμεν** aor. ind. act. προφητεύω (# *4736*) to prophesy, to speak for another (TDNT). **ἐξεβάλομεν** aor. ind. act. ἐκβάλλω (# *1675*) to cast out. **ἐποιήσαμεν** aor. ind. act. ποιέω to do, to perform. ◆ **23 ὁμολογήσω** fut. ind. act. ὁμολογέω (# *3933*) to make a statement; in the legal sense to bear witness. An act of proclamation in which the relation of man to Jesus is expressed in a binding and valid form (TDNT). **ὅτι** (# *4022*) recitative, used as quotation marks to introduce a direct quote. **ἔγνων** aor. ind. act. 1st. pers. sing. γινώσκω (# *1182*) to know. The words "I never knew you" were used by the rabbis as a banish formula (SB, 1:469). **ἀποχωρεῖτε** pres. imp. act. ἀπο-χωρέω (# *713*) to depart, to go away. **ἐργαζόμενοι** (# *2237*) pres. mid. (dep.) part. to work. Adj. part. used as a subst. **ἀνομία** (# *490*) lawlessness. The term here does not mean lack of law, but refers to a lax attitude of doing the will of God (S. James E. Davidson, "*Anomia* and the Question of an Antinomian Polemic in Matthew," *JBL* 104 [1985]: 617-35). ◆ **24 ὁμοιωθήσεται** fut. ind. pass. ὁμοιόω (# *3929*) to compare, to liken. Takes dat. Fut. refers to the last judgment (DA). **φρονίμῳ** (# *5861*) understanding, practically wise, sensible (AS; NIDNTT). Dat. sing. **ᾠκοδόμησεν** aor. ind. act. οἰκοδομέω (# *3868*) to build. Perhaps a ref. to Prov. 9:1ff; 24:3. ◆ **25 κατέβη** aor. ind. act. καταβαίνω (# *2849*) to go down, to fall down. **βροχή** (# *1104*) rain. Used in the papyri for artificial inundations (McNeile). **ἦλθον** aor. ind. act. ἔρχομαι (# *2262*). **ποταμοί** (# *4532*) rivers, flood. The torrents which fill the ravines after a heavy rain (DA). **ἔπνευσαν** aor. ind. act. πνέω (# *4463*) to blow. **ἄνεμοι** (# *449*) winds. **προσέπεσαν** aor. ind. act. προσπίπτω (# *4700*) to fall upon. **ἔπεσεν** aor. ind. act. πίπτω (# *4406*) to fall. There is a play on words w. "fall" and "fall upon" (DA). **τεθεμελίωτο** plperf. ind. pass. θεμελιόω (# *2530*) to found, to lay the foundation. For the lack of the augment s. BD, 36. ◆ **26 ἀνδρί** dat. sing. ἀνήρ (# *467*) man, male. Dat. w. vb. **μωρῷ** dat. sing. μωρός (# *3704*) foolish, unreflecting; foolish deeds, heart thoughts arising from a lack of knowledge or the inability to make correct decisions (s. NIDNTT; TDNT; TLNT). **ἄμμον** acc. sing. ἄμμος (# *302*) sand. w. prep. **ἐπί** (# *2093*) "upon the sand." ◆ **27 προσέκοψαν** aor. ind. act. προσκόπτω (# *4684*) to strike against, to beat against. **πτῶσις** (# *4774*) fall. ◆ **28 ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to happen. For the construction s. Beyer, 41-60. **ἐτέλεσεν** aor. ind. act. τελέω (# *5464*) to complete, to end. **ἐξεπλησσοντο** impf. ind. pass. ἐκπλήσσω (# *1742*) to amaze, to astound; pass. to be amazed, to be astounded, to be beside oneself. Impf. indicates continued amazement, as though the people returned to their homes still pondering what it all meant (DA). **ἐπί** (# *2093*) w. the dat. expressing the reason. ◆ **29 γάρ** (# *1142*) for (explanatory). **διδάσκων** pres. act. part. διδάσκω (# *1438*) to teach. Part. used in a periphastic construction which emphasizes the customary teaching function of Jesus (VA, 458; VANT, 315).

Matthew 8

◆ **1 καταβάντος** aor. act. part. καταβαίνω (# *2849*) to go down. Part. used as gen. abs. expressing contemporaneous time. **ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow, to be a traveling companion (EDNT). ◆ **2 προσελθών** aor. act. part. (circum.) προσέρχομαι (# *4665*) to come to. "A leper came...." For the use of this vb. s. James R. Edwards, "The Use of Προσέρχεσθαι in the Gospel of Matthew," *JBL* 106 (1987): 65-74. **προσεκύνει** impf. ind. act. προσκυνέω (# *4686*) to worship by falling at the feet. Incep. impf. "he began to worship." **ἐάν** (# *1569*) w. subj., if. It indicates some doubt regarding the cond. The doubt is not about the power but about the will (EGT). **θέλῃς** pres. act. subj. θέλω (# *2527*) to wish, to will. **δύνασαι** pres. ind. pass. (dep.) δύναμαι (# *1538*) to be able. **καθαρίσαι** aor. act. inf. καθαρίζω (# *2751*) to cleanse. Compl. to the main vb. ◆ **3 ἐκτείνας** aor. act. part. temp. masc. nom. sing. ἐκτείνω (# *1753*) to stretch out. **ἥψατο** aor. ind. mid. (dep.) ἅπτω (# *721*) to touch, to take hold of; used w. the obj. in gen. **καθαρίσθητι** aor. imp. pass. καθαρίζω (# *2751*) to cleanse. **ἐκαθαρίσθη** aor. ind. pass. ◆ **4 ὅρα** pres. imp. act. ὁράω (# *3972*) to see. **εἴπῃς** aor. subj. act. λέγω (# *3306*) to speak. Subj. expresses a neg. command (RG, 854, 932). **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go. **δεῖξον** aor. imp. act. δείκνυμι (# *1259*) to show. **προσένεγκον** aor. imp. act. προσφέρω (# *4712*) to bring to, to carry to, to offer. This was to take place at the Eastern Gate of the Temple (M, Sotah 1:5; Lev. 14:11). **προσέταξεν** aor. ind. act. προστάσσω (# *4705*) to instruct, to command. (s. Lev. 13-14). This included both inspection by a priest and sacrifices (JPB, 220; Hagner). For the Jewish view of leprosy s. SB, 4:745-63; BBC; ABD, 4:277-82; M, Negaim; 11QT 48:17. Judaism expected the removal of this affliction in the time of Messianic salvation (TDNT). ◆ **5 εἰσελθόντος** aor. act. part. gen. masc. sing. εἰσέρχομαι (# *1656*) to go in, to come in. Temp. part. gen. abs. **προσῆλθεν** aor. ind. act. προσέρχομαι (# *4665*). **ἑκατόνταρχος** (# *1672*) leader of a hundred men, centurion (IDB, 1:547f; BC, 5:427-45; DJG, 548; Brian Dobson, "The Significance of the Centurion and 'Primipilaris' in the Roman Army and Administration," ANRW, 2:i, 392-433; BBC). **παρακαλῶν** pres. act. part. παρακαλέω (# *4151*) to call for help, to urge. Circum. part. or used to describe the manner, or even purp. of his coming. ◆ **6 παῖς** (# *4090*) son; used here w. the meaning "servant." A friendly term of address which indicates that the one serving had a personal relation w. his master (Schl.). **βέβληται** perf. ind. pass. βάλλω (# *965*) to throw; pass. to lie on a sick bed. Perf. describes his cond. **παραλυτικός** (# *4166*) lame, paralyzed. **δεινῶς** (# *1267*) terribly. Used in the papyri of those who are seriously sick (MM, 138; NDIEC, 4:248). **βασανιζόμενος** pres. pass. part. βασανίζω (# *989*) to torment, to suffer physical pain and sickness (EDNT; NDIEC, 4:142). Part. used as an adj. ◆ **7 ἐλθών** aor. act. part. ἔρχομαι (# *2262*) to come, to go. Part. could be temp. ("when I come ...") or circumstantial. **θεραπεύσω** fut. ind. act. θεραπεύω (# *2543*) to heal (s. Matt. 4:23). Fut. indicates a promise w. certainty (Schl.). ◆ **8 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. For the Semitic construction s. 3:2. **ἔφη** impf. ind. act. φημί (# *5774*) to speak. **ἱκανός** (# *2653*) sufficient, worthy. According to rabbinical teaching, the entrance into a Gentile house made one defiled (M, Oholoth 18:7), but the centurion may have realized his moral guilt and Jesus' holiness (Gundry; BBC). **εἰσέλθῃς** aor. subj. act. εἰσέρχομαι (# *1656*) to enter. The unworthiness, explained by the subj., shows the humility of the centurion. **εἰπέ** aor. imp. act. λέγω (# *3306*) to speak. **λόγῳ** dat. sing. λόγος (# *3364*) word. Instr. dat., "with a word." The construction is Semitic and emphasizes the term "word" (Luz). **ἰαθήσεται** fut. ind. pass. ἰάομαι (# *2615*) to heal (GLH). ◆ **9 ἐξουσίαν** (# *2026*) acc. sing. authority to rule, authority by virtue of office. W. prep. **ὑπό** (# *5679*) and acc. it means "to be under the command, or rule" of someone (BAGD). **πορεύθητι** aor. imp. pass. (dep.) πορεύομαι (# *4513*) to go, to march, perhaps w. the idea of continuity and distance (for a comparison in meaning to ἔρχομαι s. BD, 172; LN, 1:183). **ἔρχου** pres. imp. mid. (dep.) ἔρχομαι **ποίησον** aor. imp. act. ποιέω (# *4472*) to do, to make. Aor. may point to a specific duty to be carried out. ◆ **10 ἀκούσας** aor. act. part. temp. ἀκούω (# *201*) to hear. "When he heard...." **ἐθαύμασεν** aor. ind. act. θαυμάζω (# *2513*) to be amazed. **ἀκολουθοῦσιν** pres. act. part. ἀκολουθέω (# *199*) s.v. 1. **τοσαύτην** fem. acc. τοσοῦτος (# *5537*) so great. The word expresses quality: "faith as strong as this" (BAGD). **εὗρον** aor. ind. act. 1st. pers. sing. εὑρίσκω (# *2351*) to find. ◆ **11 ἥξουσιν** fut. ind. act. ἥκω (# *2457*) to come. **ἀνακλιθήσονται** fut. ind. pass. (dep.) ἀνακλίνομαι (# *369*) to recline at a table. Used of the Messianic banquet (BAGD; TDNT). For the Jewish custom of eating while reclining at table s. SB, 4:618f. ◆ **12 ἐκβληθήσονται** fut: ind. pass. ἐκβάλλω (# *1675*) to cast out. **ἐξώτερον** (# *2035*) outer. Comp. in form only. **κλαυθμός** (# *3088*) crying, weeping, w. emphasis upon the noise accompanying the weeping (LN, 1:304). **βρυγμός** (# *1106*) biting, grinding of teeth. The wailing indicates suffering, the gnashing of teeth, despair (Meyer). ◆ **13 ἐπίστευσας** aor. ind. act. 2nd. pers. sing. πιστεύω (# *4409*) to believe. **γενηθήτω** aor. ind. pass. (dep.) 3rd. pers. sing. γίνομαι (# *1181*) to be, to become, to happen. **ἰάθη** aor. ind. pass. ἰάομαι (# *2615*) s.v. 8. ◆ **14 ἐλθών** aor. act. part. (temp.) ἔρχομαι (# *2262*) to come. "When he came...." **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **πενθερά** (# *4289*) mother of the wife, mother-in-law. **βεβλημένην** perf. pass. part. βάλλω (# *965*) s.v. 6. **πυρέσσουσαν** pres. act. part. πυρέσσω (# *4789*) to have a fever. ◆ **15 ἥψατο** aor. ind. mid. (dep.) ἅπτω (# *721*) s.v. 3. **ἀφῆκεν** aor. ind. act. ἀφίημι (# *918*) to depart. **ἠγέρθη** aor. ind. pass. ἐγείρω (# *1586*) to wake; pass. to rise, to get up. **διηκόνει** impf. ind. act. διακονέω (# *1354*) to wait on someone at the table, to serve. Obj. in acc. Incep. impf. "she began to serve." The previous aor. expresses a point, the impf. begins a linear action (Bakker, 26). ◆ **16 ὀψίας** gen. sing. ὀψία (# *4070*) evening. **γενομένης** aor. ind. mid. part. (dep.) gen. fem. sing. γίνομαι (# *1181*) Gen. abs. "when it was evening." **προσήνεγκαν** aor. ind. act. προσφέρω (# *4712*) to bring, to carry. **δαιμονιζομένους** pres. pass. part. δαιμονίζομαι (# *1227*) to be possessed by a demon or an evil spirit. For the Jewish view of demons s. SB, 4:i, 501-35. **ἐξέβαλεν** (# *1675*) aor. ind. act. s.v. 12. **λόγῳ** instr. dat. λόγος (# *3364*) "With a word." **ἔχοντας** pres. act. part. ἔχω (# *2400*) to have. W. the adv. **κακῶς** (# *2809*) "to be ill, sick." **ἐθεράπευσεν** aor. ind. act. s.v. 7. For a discussion of these miracles to authenticate the message of Jesus s. DJG, 302-303. Aor. sums the individual acts of healing. ◆ **17 πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill. Subj. w. **ὅπως** (# *3968*) used in a purp. cl. **ῥηθέν** aor. pass. part. λέγω (# *3306*) to say. Part. used as a subst. **αὐτός** he, himself (emphatic; s. MT, 40-41). **ἔλαβεν** aor. ind. act. λαμβάνω (# *3284*) to take, to take away. **ἐβάστασεν** aor. ind. act. βαστάζω (# *1002*) to take away, to bear. For the quotation from Isa. 53 s. JIU, esp., 71-75. ◆ **18 ἰδών** aor. act. part. (temp.) ὁράω (# *3972*) to see. "When he saw...." **ἐκέλευσεν** aor. ind. act. κελεύω (# *3027*) to command. For this vb. w. the aor. inf. s. BD, 174. **ἀπελθεῖν** aor. act. inf. ἀπέρχομαι (# *599*) to go away, to leave. ◆ **19 προσελθών** aor. act. part. temp. προσέρχομαι (# *4665*) to come to. **εἷς** a (used as an indef. art. RWP). **εἶπεν** aor. ind. act. λέγω (# *3306*) s.v. 8. **διδάσκαλε** (# *1437*) teacher (voc.). For a study of this word and esp. the rabbi teacher position in Judaism s. TDNT; JL. **ἀκολουθήσω** fut. ind. act. ἀκολουθέω (# *199*) s.v. 1. The word speaks of the rabbi teacher-student relation. **ὅπου ἐάν** (# *3963; 1569*) w. subj., wherever. **ἀπέρχῃ** pres. mid. (dep.) subj. 2nd. pers. sing. ἀπέρχουμαι (# *599*). ◆ **20 ἀλώπεκες** nom. pl. ἀλώπηξ (# *273*) fox. **φωλεός** (# *5887*) den, hole for animals. **κατασκήνωσις** (# *2943*) dwelling place, nest. **κλίνῃ** pres. subj. act. κλίνω (# *3111*) to incline, to lay. For the term "Son of Man" s. Carson, 209-13; DJG, 775-81. ◆ **21 ἕτερος** (# *2283*) another (RG, 748-50; BAGD). **εἶπεν** aor. ind. act. λέγω (s.v. 19). **ἐπίτρεψον** aor. imp. act. ἐπιτρέπω (# *2205*) to allow, to permit. Aor. views a specific act. **ἀπελθεῖν** aor. act. inf. ἀπέρχομαι (# *599*) to go away (s.v. 18). **θάψαι** aor. act. inf. θάπτω (# *2507*) to bury. Inf. completes the main vb. ◆ **22 ἀκολούθει** pres. imp. act. s.v. 19. This is a call to discipleship. Pres. imp. points to a way of life. **ἄφες** aor. imp. act. ἀφίημι (# *918*) to leave, to let, to allow. Aor. points to a definite act. **νεκρούς** acc. pl. νεκρός (# *3738*) dead. Acc. w. inf. This may refer to the spiritual dead (Allen), or may have the meaning dying (AM). The urgency of following Jesus unreservedly is greater than burial duties (Hill). For the background of this passage s. Luke 9:59f; DJG, 187. ◆ **23 ἐμβάντι** aor. act. part. dat. sing. ἐμβαίνω (# *1832*) to step in, to embark. The part. is a dat. abs. (EGT) and is temp. ◆ **24 σεισμός** (# *4939*) shaking, used of a storm or an earthquake. **ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to be. **ὥστε** (# *6063*) so that; used w. the inf. to express results. **καλύπτεσθαι** pres. pass. inf. καλύπτω (# *2821*) to cover over. The pres. graphically describes the action taking place. **αὐτός** he emphatic in contrast to the others. **ἐκάθευδεν** impf. ind. act. καθεύδω (# *2761*) to sleep. Impf. "he kept on sleeping" stands in contrast to the aor. (MT, 66). ◆ **25 προσελθόντες** aor. act. part. nom. masc. pl. s.v. 2. **ἤγειραν** aor. ind. act. s.v. 15. **σῶσον** aor. imp. act. σῴζω (# *5392*) to save, to rescue. Aor. is used by people in straitened circumstances (Bakker, 130). **ἀπολλύμεθα** pres. ind. mid. ἀπόλλυμι

(# *660*) to be destroyed (EDNT; GELTS, 53). Pres. tense vividly describes the dangerous situation. ◆ **26 δειλός** (# *1264*) cowardly, timid, afraid. **ὀλιγόπιστοι** (# *3899*) w. little trust, small in faith. It refers to its poor quality (Carson, 216). **ἐγερθείς** aor. pass. part. s.v. 15. Part. is temp. or circum. **ἐπετίμησεν** aor. ind. act. ἐπιτιμάω (# *2203*) to rebuke. Suggests that the elements are treated as evil powers which must be subdued as a sign of the kingdom over which Christ is king (Hill; s. also Matt. 17:18). **γαλήνη** (# *1132*) calm. The great calm is in contrast to the raging storm. ◆ **27 ἄνθρωποι** (# *476*) men, either the disciples in the boat (Filson) or the people who will subsequently hear (McNeile). **ποταπός** (# *4534*) what sort of, what kind. **ὑπακούουσιν** pres. ind. act. ὑπακούω (# *5634*) to listen to, to obey. Hist. pres. ◆ **28 ἐλθόντος** (# *2262*) aor. act. part. gen masc. sing. ἔρχομαι s.v. 14. Gen. abs. temp. part. **ὑπήντησαν** aor. ind. act. ὑπαντάω (# *5636*) to meet, to meet up with (obj. in dat.). (LN, 1:192). **μνημείων** gen. pl. μνημεῖον (# *3646*) monument, tomb. Possibly caves (Carson, 217). These were considered unclean (BBC). **ἐξερχόμενοι** pres. mid. (dep.) part. (circum.) ἐξέρχομαι (# *2002*) to go out. **χαλεποί** (# *5901*) hard, difficult, dangerous, violent (s. 2 Tim. 3:1). **ἰσχύειν** pres. act. inf. ἰσχύω (# *2710*) to be strong, to be able. Used w. inf. Pres. indicates the continued inability. Inf. used to express actual results. **παρελθεῖν** aor. act. inf. προσέρχομαι (# *4216*) to go by, to pass by. Aor. summarizes the various attempts to pass by. ◆ **29 ἔκραξαν** aor. ind. act. κράζω (# *3189*) to cry out, to scream. **τί ἡμῖν καὶ σοί** "What to us and you?" It represents a Heb. idiom suggesting the two parties have no common concern (Tasker; s. John 2:4). **ἦλθες** aor. ind. act. 2nd. pers. sing. ἔρχομαι s.v. 14. **βασανίσαι** aor. act. inf. βασανίζω s.v. 6. Inf. used to express purp. ◆ **30 ἀγέλη** (# *36*) herd. **χοίρων** gen. pl. χοῖρος (# *5956*) pig, swine (gen. used as gen. of apposition or definition RG, 499). It was forbidden for Jews to raise pigs (M, Baba Kama, 7; SB, 1:492-93). **βοσκομένη** pres. pass. part. βόσκω (# *1081*) to feed, to herd; pass. to graze (BAGD). Adj. part. ◆ **31 παρεκάλουν** impf. ind. act. παρακαλέω (# *4151*) to beseech, to beg. Impf. indicates they continually asked. **εἰ** (# *1623*) if. The cond. is viewed as true. **ἀπόστειλον** aor. imp. act. ἀποστέλλω (# *90*) to send. Aor. imp. looks at the specific request. ◆ **32 εἶπεν** aor. ind. act. λέγω to say. s.v. 19. **ἐξελθόντες** aor. act. part. s.v. 28. Part. is temp. or circum. **ἀπῆλθον** aor. ind. act. s.v. 18. **ὥρμησεν** aor. ind. act. ὁρμάω (# *3994*) to set out, to rush. **κρημνοῦ** (# *3204*) (gen.) steep bank, precipice. The gen. w. the prep. is local, "over and down" (BD, 120). **ἀπέθανον** aor. ind. act. ἀποθνήσκω (# *633*) to die (s. Mark 5:13). ◆ **33 βόσκοντες** pres. act. part. s.v. 30. **ἔφυγον** aor. ind. act. φεύγω (# *5771*) to flee. **ἀπελθόντες** aor. act. part. (temp.) s.v. 18. **ἀπήγγειλαν** aor. ind. act. ἀπαγγέλω (# *550*) to report. ◆ **34 ἐξῆλθεν** aor. ind. act. s.v. 28. **ὑπάντησιν** (# *5637*) acc. sing. followed by the dat. meeting. The word is used sometimes for the meeting of an honored visitor outside a city (Gundry; for the grammatical use of this s. M, 14). **ἰδόντες** (# *3972*) aor. act. part. temp. s.v. 18. **παρεκάλεσαν** aor. ind. act. s.v. 31. **μεταβῇ** aor. subj. act. μεταβαίνω (# *3553*) to depart to another place. Subj. w. **ὅπως** (# *3968*) gives the content of the request (BD, 200).

Matthew 9

◆ **1 ἐμβάς** aor. act. part. (temp.) ἐμβαίνω (# *1832*) to step into, to embark. **διεπέρασεν** aor. ind. act. διαπεράω (# *1385*) to cross over. **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come. ◆ **2 προσέφερον** impf. ind. act. προσφέρω (# *4712*) to bring to, to carry. Impf. suggests that they came bringing the man to Jesus as He arrived in Capernaum (Hill). **βεβλημένον** perf. pass. part. βάλλω (# *965*) to throw, pass. to lie on a sick bed. s. 8:6. **ἰδών** aor. act. part. temp. ὁράω (# *3972*) to see. "When he saw..." **αὐτῶν** (# *899*) gen. pl. "their." Used of him who was borne, and of them who bore him (Bengel). **εἶπεν** aor. ind. act. λέγω (# *3306*). **θάρσει** pres. imp. act. θαρσέω (# *2510*) to be of good cheer, to have confidence and firmness of purp. in the face of danger or testing (LN, 1:306). Pres. imp. has an ingressive idea, "don't be fearful any longer, start to think positively about your situation" (VANT, 349). **ἀφίενται** pres. ind. pass. ἀφίημι (# *918*) to depart; pass. to be forgiven (DJG, 241-43). Pres. means either "are in a state of remission" or "are at this moment remitted," an aoristic pres. (McNeile). ◆ **3 βλασφημεῖ** pres. ind. act. βλασφημέω (# *1059*) to speak evil of, to defame, to blaspheme. In Judaism it refers to words or deeds that impugn God's honor and injure His holiness, such as ascribing to oneself divine powers (EDNT). The penalty for this sin in the OT was death by stoning (BBC). ◆ **4 εἰδώς** perf. act. part. οἶδα (# *3857*) to know. Def. perf. w. the pres. (For the variant **ἰδών** aor. act. part. s. TC, 24). **ἐνθυμήσις** (# *1927*) reflection, thought. **ἱνατί** (# *2672*) "In order that what might happen?" Why, for what reason? (BAGD). **ἐνθυμεῖσθε** pres. ind. mid. (dep.) ἐνθυμέομαι (# *1926*) to consider, reflect, to think. ◆ **5 εὐκοπώτερον** comp. εὔκοπος (# *2324*) easy. **εἰπεῖν** aor. act. inf. λέγω (# *3306*) to say. Inf. explains what is easier. **ἔγειρε** pres. imp. act. ἐγείρω (# *1586*) intr. in imp. "Arise!" **περιπάτει** pres. imp. act. περιπατέω (# *4344*) to walk, to go about. For the pres. imp. of this vb. s. VANT, 343-44. ◆ **6 εἰδῆτε** perf. subj. act. οἶδα s.v. 4. Subj. used in purp. cl. **ἀφιέναι** pres. act. inf. ἀφίημι (# *918*) s.v. 2. Inf. explains authority. **ἐγερθείς** aor. pass. part. ἐγείρω (# *1586*) pass. intr. to rise, to get up. Circum. part. used as imp. (VANT, 386; s. Matt. 28:19). **ἆρον** aor. imp. act. αἴρω (# *149*) to lift up, to take up. Aor. imp. points to a specific act. **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go, to go away. Pres. imp. used w. a vb. of motion.

◆ 7 **ἐγερθείς** aor. pass. part. s.v. 6. **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to depart. ◆ 8 **ἰδόντες** aor. act. part. (temp.) pl. ὁράω (# *3972*) to see, "when they saw this." **ἐφοβήθησαν** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to be afraid, to fear. **ἐδόξασαν** aor. ind. act. δοξάζω (# *1519*) to praise, to glorify, to show honor (EDNT). **δόντα** aor. act. part. acc. sing. δίδωμι (# *1443*) to give. **τοιαύτην** fem. acc. τοιοῦτος (# *5525*) such as this, of such a kind. **ἀνθρώ-ποις** (# *476*) dat. pl. "On behalf of men" (AM). ◆ 9 **αράγων** pres. act. part. παράγω (# *4135*) intr. to pass by. Temp. part expressing contemporaneous action. **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **καθήμενον** pres. mid. (dep.) part. κάθημαι (# *2764*) to sit. Adj. part. **τελώνιον** (# *5468*) tax office, probably near the beach in order to handle business connected w. ships coming to Galilee from the east side of the lake (Filson). For tax collectors and their position in Judaism s. TDNT; SB, 1:377-80; NDIEC, 5:103; JZ, 162-227; F. Herrenbrück, "Wer waren die 'Zöllner'?" *ZNW* 72 (1981): 178-94; J.R. Donahue, "Tax Collectors and Sinners," *CBQ* 33 (1971): 39-61; DJG, 804-807, particularly 805-806; BBC. **λεγόμενον** pres. pass. part.; here, "to be named." λέγω (# *3306*) **ἀκολούθει** pres. imp. act. ἀκολουθέω (# *199*) to follow; W. dat. "be My disciple," "attach yourself to My person in order to hear and follow Me" (Hill). **ἀναστὰς** aor. act. part. (circum.) ἀνίστημι (# *482*) to arise. **ἠκολούθησεν** aor. ind. act. ◆ 10 **ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to happen. **ἀνακειμένου** pres. mid. (dep.) part. ἀνάκειμαι (# *367*) to recline at the table. Gen. abs. For a description of a Jewish banquet and reclining while eating s. SB, 4:ii, 611-39; BBC; DJG, 796-800. **ἁμαρτωλοὶ** (# *283*) nom. pl. sinful, sinner. In this context, for those who either could not because of ignorance or would not observe the intricacies of the Jewish law as elaborated by the traditions of the scribes (Tasker). **ἐλθόντες** aor. act. part. nom. masc. pl. ἔρχομαι (# *2262*). Circum. or temp. part. **συνανέκειντο** impf. ind. mid. (dep.). συνανάκειμαι (# *5263*) to recline together w. one at the table. ◆ 11 **ἰδόντες** aor. act. part. s.v. 8. **ἔλεγον** impf. ind. act. λέγω (# *3306*) incep. "they began to say...." ◆ 12 **ἀκούσας** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **ἰσχύοντες** pres. act. part. nom. pl. ἰσχύω (# *2710*) to be strong, to be healthy. **ἰατροῦ** (# *2620*) gen. sing. (gen. w. the adj. **χρείαν**) doctor, physician. **κακῶς ἔχοντες** (# *2809; 2400*) pres. act. part. w. adv. to have it bad, to be sick. ◆ 13 **πορευθέντες** aor. pass. (dep.) part. πορεύομαι (# *4513*) to go. Circum. part used as imp. **μάθετε** aor. imp. act. μανθάνω (# *3443*) to learn; "go and learn." A common formula used by the rabbi (SB, 1:499). **ἔλεος** (# *1799*) mercy. A rendering of the Hebrew word חסד, "covenant loyalty," "loyal love to God demonstrated by acts of mercy and loving-kindness." (D. Hill, "On the Use and Meaning of Hosea vi. 6 in Matthew's Gospel," *NTS* 24 [1977]: 107-119; TDOT; TLNT; DJG, 541-43; s. Acts 13:34). **καλέσαι** aor. act. inf. καλέω (# *2813*) to call. Inf. used to express purp. The same word used of inviting to a feast (AM). ◆ 14 **προσέρχονται** pres. ind. mid. (dep.) προσέρχομαι (# *4665*) to come to, to approach. Hist. pres. **νηστεύομεν** pres. ind. act. νηστεύω (# *3764*) to fast. ◆ 15 **μή** (# *3590*) used in questions which expect a neg. answer. **υἱοὶ τοῦ νυμφῶνος** "sons of the bridal chamber." A Hebrew idiom for wedding guests (RWP). **πενθεῖν** pres. act. inf. πενθέω (# *4291*) to mourn, to be sad, to experience sadness or grief as the result of depressing circumstances or the cond. of persons (LN, 1:305). **ἐφ' ὅσον** so long as. A fast during the 7 day marriage feast was inappropriate. **ἐλεύσονται** fut. ind. mid. (dep.) ἔρχομαι (# *2262*) to come. **ὅταν** (# *4020*) w. subj., when, whenever. **ἀπαρθῇ** aor. subj. pass. ἀπαίρω (# *554*) to take away, to remove. **νηστεύσουσιν** fut. ind. act. s.v. 14. ◆ 16 **ἐπιβάλλει** pres. ind. act. ἐπιβάλλω (# *2095*) to throw over, to lay on, to put on. Gnomic pres. **ἐπίβλημα** (# *2099*) a patch. **ῥάκος** (# *4820*) a piece of cloth. **ἄγναφος** (# *47*) unshrunken, unbleached, new (BAGD). **παλαιῷ** dat. sing. παλαιός (# *4094*) old. Old in the sense of worn out (Trench, *Synonyms* 249-53). **πλήρωμα** (# *4445*) fullness, that which fills, a patch put on to fill a gap (McNeile). **χεῖρον** (# *5937*) comp. κακός bad. "Worse." ◆ 17 **νέον** (# *3742*) new, fresh. "New wine" was a set phrase referring to newly pressed grape juice, unfermented, or in the initial stages of fermentation (LN, 1:77). For the production of wine s. DJG, 870; R.J. Forbes, *Studies in Ancient Technology,* 3:72-80. **ἀσκός** (# *829*) a leather bag, wineskin (BAGD). **εἰ δὲ μή γε** but, if not, otherwise (s. Matt. 6:1). **ῥήγνυνται** pres. ind. pass. ῥήγνυμι (# *4838*) to tear, to burst. **εκχεῖται** pres. ind. pass. ἐκχέω (# *1772*) to pour out. **ἀπόλλυνται** pres. ind. mid. ἀπόλλυμι (# *660*) to be lost, to be destroyed. **συντηροῦνται** pres. ind. pass. συντηρέω (# *5337*) protect, keep safe. The prep. is perfective (M, 113). Pres. tenses are gnomic. ◆ 18 **λαλοῦντος** pres. act. part. λαλέω (# *3281*) to speak; gen. abs. to express contemporaneous time: "while he was speaking." **εἷς,** a (used as an indef. art., BAGD). **προσεκύνει** impf. ind. act. προσκυνέω (# *4686*) to fall down and do reverence. The word here does not necessarily mean "worship," but shows deep courtesy (Carson, 230). Incep. impf. "he began...." **ὅτι** (# *4022*) used as quotation marks to introduce a direct quotation. **ἐτελεύτησεν** aor. ind. act. τελευτάω (# *5462*) to die. "Just now died" (RWP). Matthew has condensed the story (Carson, 230). **ἐπίθες** aor. imp. act. ἐπιτίθημι (# *2202*) to place upon. Aor. imp. used of a specific act by one in difficult circumstances (s. Matt. 8:25). **ζήσεται** fut. ind. mid. (dep.) ζάω (# *2409*) to live. For the form s. BD, 42; RG, 356. The fut. gives the results of fulfilling the plea and is a type of Semitic cond. cl. ◆ 19 **ἐγερθείς** aor. pass. part. s.v. 6. **ἠκολούθησεν** aor. ind. act. ἀκολουθέω (# *199*) to follow (followed by dat.).

◆ **20 αἱμορροοῦσα** pres. act. part. fem. sing. αἱμορροέω (# *137*) to suffer w. a hemorrhage. In modern medical terminology, menorrhagia (Tasker). The person w. a flow of blood was unclean and anyone they touched was unclean (Lev. 15:25-33; M, Zabim, esp. 5:6-7; Harrington). For attempts to stop a flow s. b. Shab. 110a-b; SB, 1:520. **ἔτη** acc. pl. ἔτος (# *2291*) year; acc. of time: "for twelve years." **προσελθοῦσα** aor. act. part. (circum.) προσέρχομαι (# *4665*) to come to. **ἥψατο** aor. ind. mid. (dep.) ἅπτομαι (# *721*) to touch, take hold (followed by gen.). **κράσπεδον** (# *3192*) edge, border, hem or tassel which was worn on the four corners of the outer garment (Numb. 15:38-41; Deut. 22:12; BAGD; BBC; Hagner; Harrington; ABD 2:236; J. Milgrom, "Of Hems and Tassels: Rank, Authority and Holiness were Expres-sed in Antiquity by Fringes on Garments," *BAR* 9 [1983]: 61-65). Touching of the edge of a garment was often a humble and submissive sign of making a request, and may be the case here (Manfred Hutter, "Ein altorientalischer Bittgestus in Mt 9:20-22," *ZAW* 75 [1984]: 133-35). ◆ **21 ἐάν** (# *1569*) w. subj., if. It views the cond. as possible. **ἅψωμαι** aor. subj. mid. (dep.) s.v. 20. **σωθήσομαι** fut. ind. pass. σῴζω (# *5392*) to deliver, to save, to heal. Theol. pass. ◆ **22 στραφείς** aor. pass. part. (temp.) στρέφω (# *5138*) to turn, to turn around. **θάρσει** pres. imp. act. s.v. 2. **σέσωκεν** perf. ind. act. s.v. 21. Perf. indicates "you have received healing and are now in perfect health" (GI, 33). **ἐσώθη** aor. ind. pass. σῳζω. ◆ **23 αὐλητής** (# *886*) flute player. Even the poorest families were expected to provide two flute players and one wailing woman (M, Ket. 4:4; SB, 1:521-23; BBC). **θορυβούμενον** pres. pass. part. θορυβέω (# *2572*) to throw into disorder; pass. be troubled, distressed, aroused, to be emotionally upset by a concern or anxiety (BAGD; LN, 1:314). Adj. use of the part. modifying **ὄχλον**. ◆ **24 ἀναχωρεῖτε** pres. imp. act. ἀναχωρέω (# *432*) to go away. **ἀπέθανεν** aor. ind. act. ἀποθνῄσκω (# *633*) to die. **καθεύδει** pres. ind. act. καθεύδω (# *2761*) to sleep. Pres. stands in contrast to the aor.: "she has not died." **κατεγέλων** impf. ind. act. καταγελάω (# *2860*) to laugh, to scorn. Obj. in gen. Prep. is perfective, the impf. indicates repeated laughter of scorn (RWP). ◆ **25 ἐξεβλήθη** aor. ind. pass. ἐκβάλλω (# *1675*) to cast out. **εἰσελθών** aor. act. part. (circum.) εἰσέρχομαι (# *1656*) to go in. **ἐκράτησεν** aor. ind. act. κρατέω (# *3195*) take hold of, grasp, w. the gen. **ἠγέρθη** aor. ind. pass. s.v. 6. ◆ **26 ἐξῆλθεν** aor. ind. act. ἐξέρχομαι (# *2002*) to go out. **φήμη** (# *5773*) report, fame. ◆ **27 παράγοντι** pres. act. part. (temp.) dat. sing. s.v. 9. Dat. w. vb. **ἠκολούθησαν** aor. ind. act. s.v. 9. "As he was passing by...." **κράζοντες** pres. act. part. (circum.) κράζω (# *3189*) to scream, to cry. Pres. indicates that they keep on crying out. **ἐλέησον** aor. imp. act. ἐλεέω (# *1796*) to have compassion, to show mercy (EDNT; TDNT; NIDNTT; TLNT). Aor. imp. is a call for a specific action from one in need. ◆ **28 ἐλθόντι** aor. act. part. dat. sing. ἔρχομαι (# *2262*) (for the dat. s.v. 27). **πιστεύετε** pres. imp. act. πιστεύω (# *4409*) to believe, to have faith, trust. **ποιῆσαι** aor. act. inf. ποιέω (# *4472*) to do, to make. ◆ **29 ἥψατο** aor. ind. mid. (dep.) s.v. 20. **γενηθήτω** aor. imp. pass. (dep.) 3rd. pers. sing. γίνομαι (# *1181*) to become, to happen. ◆ **30 ἠνεῴχθησαν** aor. ind. pass. ἀνοίγω (# *487*) to open. **ἐνεβριμήθη** aor. ind. pass. (dep.) ἐμβριμάομαι (# *1839*) to snort. (followed by dat.). As an expression of anger, to sternly warn (BAGD). **ὁρᾶτε** pres. imp. act. ὁράω (# *3972*) to see, to see to it. **γινωσκέτω** pres. imp. act. 3rd. pers. sing. γινώσκω (# *1182*) to know. ◆ **31 ἐξελθόντες** aor. act. part. ἐξέρχομαι (# *2002*) to go out. Temp. part., "As they were going out ...," or circum. part. **διεφήμισαν** aor. ind. act. διαφημίζω (# *1424*) to make known by word of mouth, to spread abroad (BAGD). ◆ **32 ἐξερχομένων** pres. mid. (dep.) part. gen. masc. pl. ἐζέρχομαι (# *2002*) Gen. abs.: "As they departed...." **προσήνεγκαν** aor. ind. act. s.v. 2. **κωφόν** (# *3273*) dull, deaf and dumb. **δαιμονιζόμενον** pres. pass. part. δαιμονίζομαι (# *1227*) to be possessed by a demon (s. 8:16). ◆ **33 ἐκβληθέντος** aor. pass. part. ἐκβάλλω (# *1675*) Gen. abs. "when the demon was cast out...." **ἐλάλησεν** aor. ind. act. λαλέω (# *3281*) to speak. **ἐθαύμασαν** aor. ind. act. θαυμάζω (# *2513*) to be amazed. **ἐφάνη** aor. ind. pass. (dep.) φαίνομαι (# *5743*) to shine, to appear. ◆ **34 ἔλεγον** impf. ind. act. λέγω (# *3306*) to say. Impf. indicates that the ferment was constantly in the background (Carson, 234). ◆ **35 περιῆγεν** impf. ind. act. περιάγω (# *4310*) to go about. The three parts.–teaching, proclaiming, healing–summarize the ministry of Jesus as He went about from place to place (s. Mastt. 4:23); s. also S. Brown, "The Mission to Israel in Matt.'s Central Section," *ZNW* 69 (78): 73-90. ◆ **36 ἐσπλαγχνίσθη** aor. ind. pass. (dep.) σπλαγχνίζω (# *5072*) to have pity, to be filled w. compassion, tenderness (MM). For a study of the word s. NIDNTT; TDNT. **ἐσκυλμένοι** perf. pass. part. σκύλλω (# *5035*) to flay, to skin. Used in the papyri w. the meaning to distress, to harass, to worry, to trouble (MM). The people were harassed, importuned, bewildered by those who should have taught them (Allen). **ἐρριμμένοι** perf. pass. part. ῥίπτω (# *4849*) to cast down, to prostrate, either from drunkenness or from a mortal wound (AM). Both parts. refer to the people as sheep, mishandled and lying helpless (McNeile; DJG, 751-52; ABD, 5:1190). The parts. are adj. and stress the cond. of the people due mainly to the lack of leadership. ◆ **37 θερισμός** (# *2546*) harvesting. The ending indicates activity. It indicates either "spiritual susceptibility" (EGT) or judgment at the end of the age (Hill; DA). ◆ **38 δεήθητε** aor. imp. pass. (dep.) δέομαι (# *1289*) to ask, to beg. W. gen. **τοῦ κυρίου τοῦ θερισμοῦ** "the Lord of the harvest" is the one who hires workers and sends them to the field (Gundry). He is portrayed as the owner who will enjoy the benefits of the harvest. **οὖν** (*# 4036*) drawing an inference based on the ripeness of the harvest. **ἐκβάλῃ** aor. subj. act. ἐκβάλλω (*# 1675*) to cast out; here, to send out.

Matthew 10

◆ **1 προσκαλεσάμενος** aor. mid. part. προσκαλέω (*# 4673*) to call to oneself, to summon for a special task (BAGD). **ἔδωκεν** aor. ind. act. δίδωμι (*# 1443*) to give. **ὥστε** (*# 6063*) so that; w. the inf. to express purp. (BD, 197). ◆ **2 ἀπόστολος** (*# 693*) apostle, one sent out. It indicates one sent out w. the personal authority and as a representative of the one sending (TDNT; NIDNTT; EDNT; TLNT; BBC). **πρῶτος** (*# 4755*) first. "First and foremost" (Tasker). ◆ **4 παραδούς** aor. act. part. παραδίδωμι (*# 4140*) to give over, to betray. For views on the meaning of Iscariot s. Carson, 239-40; Lachs, 179; Mark 3:19; 14:10; Luke 6:16. ◆ **5 ἀπέστειλεν** aor. ind. act. ἀποστέλλω (*# 690*) to send forth (s.v. 2). **παραγγείλας** aor. act. part. (circum.) παραγγέλλω (*# 4133*) to instruct, to give orders. **ἐθνῶν** gen. pl. ἔθνος (*# 1620*) people; pl. heathen, those who are not Jews. For the rationale of this command s. HSB, 375-76; BBC. **ἀπέλθητε** aor. subj. act. ἀπέρχομαι (*# 599*) to go away, to depart. Subj. w. the neg. μή (*# 3590*) to express a neg. imp. **εἰσέλθητε** aor. subj. act. εἰσέρχομαι (*# 1656*) to go in. ◆ **6 ἀπολωλότα** perf. act. part. ἀπόλλυμι (*# 660*) to destroy, to lose, to perish (EDNT). Perf. stresses the state or cond. ◆ **7 πορευόμενοι** (*# 4513*) pres. mid. (dep.) (circum.) part. is part of the command. **ἤγγικεν** perf. ind. act. ἐγγίζω (*# 1581*) to draw near (s. 3:2). ◆ **8 ἀσθενοῦντας** pres. act. part. ἀσθενέω (*# 820*) to be without strength, to be sick. **θεραπεύετε** pres. imp. act. θεραπεύω (*# 2543*) to heal. **ἐγείρετε** pres. imp. act. ἐγείρω (*# 1586*) to awaken, to raise. **καθαρίζετε** pres. imp. act. καθαρίζω (*# 2751*) to cleanse. **ἐκβάλλετε** pres. imp. act. ἐκβάλλω (*# 1675*) to cast out. The purp. is to authenticate the kingdom message. **δωρεάν** (*# 1562*) adv. as a gift, without payment, freely. **ἐλάβετε** aor. ind. act. λαμβάνω (*# 3284*) to take, to receive. **δότε** aor. imp. act. δίδωμι (*# 1443*) to give. For the aor. imp. s. VANT, 355. ◆ **9 κτήσησθε** aor. subj. mid. (dep.) κτάομαι (*# 3227*) to procure for oneself, to get, gain, to acquire. **χρυσός** (*# 5996*) gold. **ἄργυρος** (*# 738*) silver. **χαλκός** (*# 5910*) acc. copper. **ζώνη** (*# 2438*) belt, girdle. Used for carrying money (RWP). For rabbinical parallels s. SB, 1:561-69. ◆ **10 πήρας** (*# 4385*) traveling bag or bread bag, a beggar's collecting bag (LAE, 109). **ῥάβδος** (*# 4811*) staff. The staff or stick was used as a weapon against robbers (Luz). **τροφῆς** (*# 5575*) gen. food. Gen w. adj. The "Lord of the harvest" (Matt. 9:36) will supply through those who benefit from the teaching. ◆ **11 ἣν ἄν** (*# 4005; 165*) acc. fem. sing. whatever; ὃς ἄν w. the subj. whoever. **εἰσέλθητε** aor. subj. act. εἰσέρχομαι (*# 1656*) to enter. **ἐξετάσατε** aor. imp. act. ἐξετάζω (*# 2004*) to examine, to inquire, to question (s. Matt. 2:8). **μείνατε** aor. imp. act. μένω (*# 3531*) to remain. **ἕως ἄν** (*# 2401; 165*) w. the subj., as long as, until. **ἐξέλθητε** aor. subj. act. ἐξέρχομαι (*# 2002*) to go out. ◆ **12 εἰσερχόμενοι** pres. mid. (dep.) part. s.v. 11. Temp. or cond. part. **ἀσπάσασθε** aor. imp. mid. (dep.) ἀσπάζομαι (*# 832*) to greet. For Jewish greetings s. SB, 1:380-85. ◆ **13 ἐάν** (*# 1569*) if, w. the subj. indicates the cond. is probable. **ᾖ** pres. subj. act. εἰμί (*# 1639*). **ἐλθάτω** aor. imp. act. 3rd. pers. sing. ἔρχομαι (*# 2262*) to come. **εἰρήνη** (*# 1645*) peace. Equivalent to the Hebrew *shalom* (שלום) indicating wholeness, prosperity, well being (AM; NIDNTT; TDNT; TLNT). Used as a greeting s.v. 12. **ἐπιστραφήτω** aor. imp. pass. 3rd. pers. sing. ἐπιστρέφομαι (*# 2188*) to turn about, to return. ◆ **14 δέξηται** aor. subj. mid. (dep.) δέχομαι (*# 1312*) to receive as a guest. **ἀκούσῃ** aor. subj. act. ἀκούω (*# 201*) to hear. **ἐξερχόμενοι** pres. mid. (dep.) part. s.v. 11. **ἐκτινάξατε** aor. imp. act. ἐκτινάσσω (*# 1759*) to shake off. **κονιορτός** (*# 3155*) dust. "To shake off the dust" indicates total abandonment (Hill). For the Jewish custom s. SB, 1:571; Lachs, 180, 182. ◆ **15 ἀμήν** (*# 297*) truly (s. 5:18). **ἀνεκτότερον** comp. ἀνεκτός (*# 445*) bearable, endurable. **ἔσται** fut. ind. mid. (dep.) εἰμί. **κρίσεως** gen. sing. κρίσις (*# 3213*) judgment, "day of" or "for judgment." For the lack of the art. s. BD, 134f. Comp. gen. **ἤ** (*# 2445*) "than." ◆ **16 ἰδού** (*# 2627*) aor. imp. act. ὁράω (*# 3972*) to see, behold (s. Matt. 2:1). **λύκος** (*# 3380*) wolf. The figure denotes false prophets or some general menace, or here the Jewish adversaries (Hill). Israel often viewed itself as sheep among wolves (Gentiles) (BBC). **γίνεσθε** pres. imp. mid. (dep.) γίνομαι (*# 1181*) to become, to be. Pres. imp. calls for an attitude, or state of being. **φρόνιμος** (*# 5861*) (pred. adj.) understanding, wise, pertaining to understanding resulting from insight and wisdom (LN, 1:384). **ὄφεις** nom. pl. ὄφις (*# 4058*) snake. A symbol of cunningness or cleverness (TDNT; BAGD). **ἀκέραιος** (*# 193*) unmixed, pure, innocent. The word was used in an inscription of the innocence of a young girl who had died (NDIEC, 4:34). **περιστερά** (*# 4361*) dove. Used as a symbol of Israel–patient, submissive, faithful (Hill). ◆ **17 προσέχετε** pres. imp. act. προσέχω (*# 4668*) to beware of. **παραδώσουσιν** fut. ind. act. παραδίδωμι (*# 4140*) s.v. 4. **συνέδρια** (*# 5284*) (acc. pl.) council. The pl. indicates the smaller local councils which were made up of 23 members (s. M. Sanh. 1, 6; SB, 1:575-76; TDNT). **μαστιγώσουσιν** fut. ind. act. μαστιγόω (*# 3463*) to whip, to flog (Deut. 25:2). ◆ **18 καί** (*# 2779*)… **δέ** (*# 1254*) "and … and." **καί** introduces that which is similar; **δέ** that which is different (EGT). **ἀχθήσεσθε** fut. ind. pass. ἄγω (*# 72*) to lead. **ἕνεκεν** (*# 1915*) w. gen. because of, for the sake of. ◆ **19 παραδῶσιν** aor. subj. act. παραδίδωμι (*# 4140*) s.v. 4. **μεριμνήσητε** aor. subj. act.

μεριμνάω (# *3534*) to be anxious, to have anxiety. Ingressive aor.: "do not become anxious" (RWP). **λαλήσητε** aor. subj. act. λαλέω (# *3281*) to speak. **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. Theol. pass. suggests it is given from God. ◆ **20 λαλοῦντες** pres. act. part. s.v. 19. Part. used as a noun. **λαλοῦν** pres. act. part. n. sing. s.v. 19 **πνεῦμα** (# *4460*) the Holy Spirit, not a promise of a universal outpouring, but an endowment of power for a specific kind of situation (GW, 250). ◆ **21 παραδώσει** fut. ind. act. s.v. 4. **ἐπαναστήσονται** fut. ind. mid. ἐπανίστημι (# *2060*) to rise up against, to rebel. The prep. ἐπί is directive w. hostility implied (MH, 312). **γονεῖς** (# *1204*) acc. pl. (only in pl.) parents (BAGD). **θανατώσουσιν** fut. ind. act. θανατόω to kill. ◆ **22 ἔσεσθε** fut. ind. mid. (dep.) εἰμί (# *1639*). **μισούμενοι** pres. pass. part. μισέω (# *3631*) to hate. The fut. of the vb. and the pres. part., used to form a periphrastic fut. pass., imply it will go on through the ages (RWP). **ὑπομείνας** aor. act. part. ὑπομονέω (# *5702*) to remain under, to endure. **εἰς τέλος** (# *5465*) "in the end," "finally," "until the end" (BAGD). **σωθήσεται** fut. ind. pass. σῴζω (# *5392*) to save, to deliver. ◆ **23 διώκωσιν** pres. subj. act. διώκω (# *1503*) to persecute. **φεύγετε** pres. imp. act. φεύγω (# *5771*) to flee. **οὐ μή** (# *4024; 3590*) certainly not, a strong and emphatic neg. (M, 188-92; GGBB, 468). **τελέσητε** aor. subj. act. τελέω (# *5464*) to complete, to come to the end. **ἔλθῃ** aor. subj. act. ἔρχομαι (# *2262*) to come. For various views on this v. s. Carson, 250-53. ◆ **25 ἀρκετόν** (# *757*) enough, sufficient (followed by dat.). This is "sufficient in the eyes of God" (DA). **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. For the use of **ἵνα** (# *2671*) not expressing purp. s. M, 206-209; here it introduces a cl. explaining "sufficient." **εἰ** (# *1623*) if, views the cond. as true. **οἰκοδεσπότης** (# *3867*) lord or head of the house. **ἐπεκάλεσαν** aor. ind. act. ἐπικαλέω (# *2126*) to call, to name. The subject is the Jewish leaders (DA). **πόσῳ μᾶλλον** (# *4531; 3437*) how much more. **οἰκιακός** (# *3865*) member of a household, here in the sense of relative (BAGD). ◆ **26 φοβηθῆτε** aor. subj. pass. (dep.) φοβέομαι (# *5828*) to be afraid, to fear. Subj. is used as an imp. Obj. of the vb. refers to those who oppose the disciples, probably the scribes and Pharisees (DA). **κεκαλυμμένον** perf. pass. part. καλύπτω (# *2821*) to hide, to cover over. **ἀποκαλυφθήσεται** fut. ind. pass. ἀποκαλύπτω (# *636*) to uncover; pass. to be revealed. Theol. pass. God will reveal. **γνωσθήσεται** fut. ind. pass. γινώσκω (# *1182*) to know. ◆ **27 εἴπατε** aor. imp. act. λέγω (# *3306*). **κηρύξατε** aor. imp. act. κηρύσσω (# *3062*) to proclaim. ◆ **28 φοβεῖσθε** pres. imp. mid. (dep.) s.v. 26. For the use of this vb. w. **μή** as the translation of a Heb. idiom s. RG, 577. **ἀποκτεννόντων** pres. act. part. ἀποκτείνω (# *650*) / ἀποκτέννω (for the form s. BD, 39) to kill, used of any way of depriving a person of life (BAGD). **δυναμένων** pres. pass. (dep.) part. δύναμαι (# *1538*) to be able to. Both parts. here are used as nouns and are objs. of the prep. **ἀπό** (# *608*). **ἀποκτεῖναι** (# *650*) aor. act. inf. **ἀπολέσαι** aor. act. inf. ἀπόλλυμι (# *660*) to destroy. **γεέννῃ** (# *1147*) Gehenna, hell (TDNT; Mark 9:43; Luke 12:5). ◆ **29 οὐχί** (# *4049*) strong form of οὐ used in questions which expect a positive answer. **στρουθίον** (# *5141*) sparrow. Sparrows were part of the diet of the poor and were of all birds the cheapest (DA; LAE, 272-75). **ἀσσαρίου** (# *835*) gen. sing. The Roman "as," about one-sixteenth of a denarius (a day's wage), less than one-half cent (AM; HJC, 242-44; DJG, 805). Gen. of price. **πωλεῖται** pres. ind. pass. πωλέω (# *4797*) to sell; pass. to offer for sale, to be sold. Cust. pres. **ἕν** (# *1651*) n. one (for the construction ἓν … οὐ, "no one, not one," s. BD, 159). **πεσεῖται** fut. ind. mid. (dep.) πίπτω (# *4406*) to fall. **ἄνευ** (# *459*) without; without the Father's presence or consent, or will. S. John G. Cook, "The Sparrow's Fall in Mt 10:29b," *ZAW* 79 (1988): 138-44. ◆ **30 ὑμῶν** your (pl.) emphatic position. **καί** (# *2779*) even (ascensive) **τρίχες** nom. pl. θρίξ (# *2582*) hair. **ἠριθμημέναι** perf. pass. part. ἀριθμέω (# *749*) to count. Theol. pass. Part. used as pred. adj. ◆ **31 φοβεῖσθε** pres. imp. mid. (dep.) φοβέομαι (# *5828*) to fear, to be afraid. **διαφέρετε** pres. ind. act. διαφέρω (# *1422*) to be different, to be worth more than (w. gen. of comp.). ◆ **32 ὅστις** (# *4015*) rel. pron. whoever. **ὁμολογήσει** fut. ind. act. ὁμολογέω (# *3933*) to confess, to acknowledge, to affirm solidarity w. Him in action and even in death (Hill). Used w. the prep. **ἔμπροσθεν** (# *1869*) before. It has the sense of a confession in a legal setting (DA). ◆ **33 ἀρνήσηται** aor. subj. mid. (dep.) ἀρνέομαι (# *766*) to deny, to declare that one does not know or have dealings w. someone (Hill). **ἀρνήσομαι** fut. ind. mid. (dep.) ◆ **34 νομίσητε** aor. subj. act. νομίζω (# *3787*) to think, to suppose. Subj. used as prohibition w. **μή** (# *3590*) (GGBB, 469). **ἦλθον** aor. ind. act. ἔρχομαι (# *2262*) to come. **βαλεῖν** aor. act. inf. βάλλω (# *965*) to cast, to throw, to bring. Aor. inf. indicates a sudden hurling of the sword where peace is expected (RWP). Inf. of purp. ◆ **35 διχάσαι** aor. act. inf. διχάζω (# *1495*) to divide in two, to set at variance. ◆ **37 φιλῶν** pres. act. part. φιλέω (# *5797*) to love. The state of mind compelled naturally by sense and emotion (McNeile). **ὑπέρ** (# *5642*) w. acc. beyond, more than. ◆ **38 σταυρός** (# *5089*) cross. The emphasis is on self-renunciation to the point of being a lonely outcast (Hill; DA). ◆ **39 εὑρών** aor. act. part. εὑρίσκω (# *2351*) to find. Part. used as a subst. **ἀπολέσει** fut. ind. act. ἀπόλλυμι (# *660*) to lose. **ἀπολέσας** aor. act. part. Part. used as a subst. **εὑρήσει** fut. ind. act. εὑρίσκω (# *2351*) ◆ **40 δεχόμενος** pres. mid. (dep.) part. δέχομαι (# *1312*) to receive, to welcome. Part. used as noun. **ἀποστείλαντά** aor. act. part. ἀποστέλλω (# *690*) to send. ◆ **41 εἰς ὄνομα** "in the name"; a Semitism meaning "because he is" (DA; BG, 35). **λήμψεται** fut. ind.

mid. (dep.) λαμβάνω (# *3284*) to receive. **προφήτου** (# *4737*) gen. sing. Gen. may be subjective meaning "reward offered by a righteous man" (GW, 137f). ◆ **42 ποτίσῃ** aor. subj. act. ποτίζω (# *4540*) to give to drink. **ἀπολέσῃ** aor. subj. act. s.v. 39. The double neg. **οὐ μή** is very strong (GGBB, 468).

Matthew 11

◆ **1 ἐγένετο** aor. ind. mid (dep.) γίνομαι (# *1181*) to become, to happen s. Matt. 7:28. **ἐτέλεσεν** aor. ind. act. τελέω (# *5464*) to end, to complete. **διατάσσων** pres. act. part. διατάσσω (# *1411*) to order, to direct, to command, to give detailed instruction as to what must be done (LN, 1:425). Here the word refers to the commissioning of the disciples, not the general teaching of Jesus (RK, 330). Part. complements the main vb. **μετέβη** aor. ind. act. μεταβαίνω (# *3553*) to depart, followed by inf. of purpose. ◆ **2 ἀκούσας** aor. act. part. ἀκούω (# *201*) to hear. Temp. or causal. **δεσμωτηρίῳ** (# *1303*) dat. sing. prison, the ending expresses place (MH, 342f.). According to Josephus, John was brought to Machaerus, on the east side of the Jordan, and was put to death there (Jos., *Ant.* 18:119; TJ, 63-64; DJG, 388-89). **πέμψας** aor. act. part. πέμπω (# *4287*) to send. ◆ **3 σύ** (# *5148*) you (emphatic). **εἶ** (# *1639*) pres. ind. act. 2nd. pers. sing. εἰμί to be. **ἐρχόμενος** pres. mid. (dep.) part. ἔρχομαι (# *2262*) to come, to go, used w. the art. as a subst.: "the Coming One," virtually a title for the Messiah (Tasker; s. Matt. 21:9; 23:39); perhaps used by John in reference to the designation in Matt. 3:11, 12 (RK, 63-64). **προσδοκῶμεν** pres. subj. act. προσδοκάω (# *4659*) to wait for, to expect. Deliberative subj. used in a reflective question: "Should we expect...." The form may be ind. RG, 934. ◆ **4 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. s. 3:15. **πορευθέντες** aor. pass. (dep.) part. πορεύομαι (# *4513*) to go. Circum. part. may be translated as an imp. **ἀπαγγείλατε** aor. imp. act. ἀπαγγέλλω (# *550*) to report, to proclaim s. Matt. 2:8; 8:33. ◆ **5 ἀναβλέπουσιν** pres. ind. act. ἀναβλέπω (# *329*) to see again; the prep. ἀνα has the force of "again" (MH, 295). **περιπατοῦσιν** pres. ind. act. περιπατέω (# *4344*) to walk about. **καθαρίζονται** pres. ind. pass. καθαρίζω (# *2751*) to cleanse; pass. to be cleansed. **ἐγείρονται** pres. ind. pass. ἐγείρω (# *1586*) to rise, to be raised. For the Jewish expectation of the healing of diseases at the time of the Messiah s. SB, 1:593f; Lachs, 190; Luz. For the relation of this passage to Isa. s. DA, 1:438; RK, 66-69. These "Kingdom acts" were a revelation of the Messiah's identity (RK, 338). **πτωχός** (# *4777*) poor, abject poverty (NTW, 110; s. Matt. 5:3). **εὐαγγελίζονται** pres. ind. pass. εὐαγγελίζω (# *2294*) to evangelize, to bring the good news. ◆ **6 ὃς ἐάν** (# *4005; 1569*) w. subj., whoever. The rel. sentence contains the cond. for the main cl. **σκανδαλισθῇ** aor. subj. pass. σκανδαλίζω (# *4997*) to cause to stumble, to fall into a trap or snare (TDNT; NTW; RK, 74). ◆ **7 πορευομένων** pres. mid. (dep.) part. πορεύομαι (# *4513*) to go. Temp. part. gen. abs. "When they had departed...." **ἤρξατο** aor. ind. mid. (dep.) ἄρχομαι (# *806*) to begin. **ἐξήλθατε** aor. ind. act. ἐξέρχομαι (# *2002*) to go out, to come out. **θεάσασθαι** aor. mid. (dep.) inf. θεάομαι (# *2517*) to see, to look at, to gaze at a show or demonstration (AM). Inf. of purp. **κάλαμον** (# *2812*) acc. sing. reed. Obj. of the inf. "to see." **σαλευόμενον** pres. pass. part. σαλεύω (# *4888*) to agitate, to shake. The expression may refer to that which is common: "weeds blown by the wind" (DA), or to a weak and unstable character (Gnilka; Carson, 263). ◆ **8 ἀλλά** (# *247*) but, rather, or it has the force of "if not" (McNeile). **ἰδεῖν** aor. act. inf. ὁράω (# *3972*) to see. Inf. of purp. **μαλακοῖς** (# *3434*) dat. pl. soft; refers here to soft garments (for the use of adjs. as nouns s. IBG, 96). **ἠμφιεσμένον** perf. pass. part. ἀμφιέννυμι (# *314*) to clothe; perf. pass., "to be dressed." Part. used as an adj. **φοροῦντες** pres. act. part. φορέω (# *5841*) to wear constantly, denotes the repeated or habitual action (AS). Part. used as a noun, "those wearing...." ◆ **9 περισσότερον** (# *4358*) comp. περισσός (# *4356*) exceeding the usual number or size, extraordinary, remarkable, comp. greater (BAGD). **προφήτου** (# *4737*) gen. of comp. The term "prophet" at that time could refer to an eschatological person (DA). ◆ **10 γέγραπται** perf. ind. pass. γράφω (# *1211*) to write; perf. pass., "It stands written." **κατασκευάσει** fut. ind. act. κατασκευάζω (# *2941*) to prepare, to make ready. ◆ **11 ἐγήγερται** perf. ind. pass. ἐγείρω (# *1586*) to rise up, to appear on the stage of history (McNeile). **γεννητοῖς** (# *1168*) dat. pl. born. For adj. w. this ending s. MH, 370. **μείζων** (# *3505*) comp. μέγας (# *3489*) large, great. Followed by gen. of comp. **μικρότερος** comp. μικρός (# *3625*) small, little, the least. Comp. is used w. the force of superl. (RG, 667ff). No greater person has arisen than John the Baptist, because he stood on the threshold of the kingdom. Yet the least disciple who, through following Jesus, already participates in the reality of the kingdom is greater than John (Hill). ◆ **12 βιάζεται** pres. ind. mid. or pass. βιάζω (# *1041*). The mid. form means to apply force, to enter forcibly. The pass. form means to be violently treated, to be oppressed, to suffer violence (BAGD; W.E. Moore, "ΒΙΑΖΩ, ΑΡΠΑΖΩ and Cognates in Josephus," *NTS* 21 [1975]: 519-43; Gerd Häfner, "Gewalt gegen die Basileia? Zum Problem der Auslegung des 'Stürmerspruches' Mt 11:12," *ZNW* 83 [1992]: 21-51). For a discussion of the passage s. Carson, 265-68; RK, 90-99; NTRJ, 285-300; Hagner; Luz. One suggestion is that the word means "the use of property without the owner's consent." Thus the pass. is "to acquire possession of the Kingdom by force, i.e. without God's consent" (NDIEC, 7:130-62; esp. 159-62). **βιασταί** nom. pl. βιαστής (# *1043*) one who uses violence. **ἁρπάζουσιν** pres. ind. act. ἁρπάζω (# *773*) to snatch, to rob. Pres. may be conative, "They try to ..." (Carson, 267). ◆ **13 ἐπροφήτευσαν** aor. ind. act. προφητεύω (# *4736*) to prophesy. ◆ **14 δέξασθαι** aor. mid. (dep.) inf. δέχομαι (# *1312*) to welcome, to receive. (s. 1QS 9:11). **μέλλων** pres. act. part. μέλλω (# *3516*) to be about to do something, used w. the inf. to express fut. Part. used as a noun. ◆ **15 ὦτα** acc. pl. οὖς (# *4064*) ear. **ἀκουέτω** pres. imp. act. 3rd. pers. sing. ἀκούω (# *201*) Pres. imp. emphasizes the process or details of the action: "pay careful attention" (VANT, 365). ◆ **16 τίνι** dat. sing. τίς (# *5515*) who. "To whom," dat. used w. the vb. **ὁμοιώσω** fut. ind. act. ὁμοιόω (# *3929*) to compare, to liken to. Deliberative fut. used in a rhetorical question. This corresponds to the common Jewish way of introducing parables (s. SB, 2:7-9). **γενεάς** (# *1155*) generation, "contemporaries" (DA; RK, 106-107). **καθημένοις** pres. mid. (dep.) part. dat. pl. κάθημαι (# *2764*) to sit. Dat. w. the adj. **προσφωνοῦντα** pres. act. part. προσφονέω (# *4715*) to call to, to call out. Part. used as adj. ◆ **17 ηὐλήσαμεν** aor. ind. act. αὐλέω (# *884*) to play the flute. **ὠρχήσασθε** aor. ind. mid. (dep.) ὀρχέομαι (# *4004*) to dance. **ἐθρηνήσαμεν** aor. ind. act. θρηνέω (# *2577*) to mourn, to lament. **ἐκόψασθε** aor. ind. mid. (dep.) κόπτομαι (# *3164*) to strike one's self on the breast, a sign of sorrow. Just as stubborn children playing at the market places refuse to listen to their playmates, the generation of Jesus and John refused to listen to them (RK, 112-15; Dieter Zeller, "Die Bildlogik des Gleichnisses Mt 11:16 f. / Lk. 7:31 f.," *ZAW* 68 [1977]: 252-57). ◆ **18 ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come. **ἐσθίων** pres. act. part. ἐσθίω (# *2266*) to eat. **πίνων** pres. act. part. πίνω (# *4403*) to drink. Parts. give the manner of "coming" and the pres. describe the customary action. ◆ **19 φάγος** (# *5741*) glutton. **οἰνοπότης** (# *3884*) wine drinker, drunkard. This charge has Deut. 21:20 in view and pictures a rebellious son who should be stoned (Gundry; RK, 111). **ἐδικαιώθη** aor. ind. pass. δικαιόω (# *1467*) to declare righteous, to recognize as righteous, proved to be in the right and accepted by God (GW, 138). **ἀπό** (# *608*) from, by. For the causal or instr. use s. IBG, 73. ◆ **20 ἤρξατο** aor. ind. mid. (dep.) s.v. 7. **ὀνειδίζειν** (# *3943*) pres. act. inf. to reproach, revile, w. the implication of that individual being evidently to blame (LN, 1:437). **ἐγένοντο** aor. ind. mid. (dep.) 3rd. pers. pl. s.v. 1. **πλεῖσται** superl. πολύς (# *4498*) much, "very many mighty works" (RWP). The elative use of the superl. (M, 79). **ὅτι** (# *4022*) because, gives the reason for the accusation. **μετενόησαν** aor. ind. act. μετανοέω (# *3566*) to repent s. Matt. 3:2. ◆ **21 εἰ** if, introduces a contrary to fact cond. cl. "If … had been done … would have repented" (MT, 91f). **γενόμεναι** aor. mid. (dep.) part. γίνομαι (# *1181*). Adj. part. translated as a rel. cl. "which were done...." **σάκκος** (# *4884*) sack, sackcloth. The fabric from which a sack is made is usually dark in color (BAGD). **σποδός** (# *5075*) ashes. "Sackcloth and ashes" became a fixed phrase indicating sincerity (DA; SB, 1:605). ◆ **22 ἀνεκτότερον** comp. ἀνεκτός (# *445*) bearable, endurable. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **ἤ** (# *2445*) than, used w. comp. ◆ **23 ὑψωθήσῃ** fut. ind. pass. ὑψόω (# *5738*) to lift up. The particle expects a neg. answer to the question. **καταβήσῃ** fut. ind. mid. (dep.) καταβαίνω (# *2849*) to go down. **ἐγενήθησαν** aor. ind. pass. (dep.) γίνομαι (# *1181*) to become, to be done, to happen. **ἔμεινεν** aor. ind. act. μένω (# *3531*) to remain. Ind. used in a contrary to fact cond. cl. ◆ **25 ἀποκριθείς** aor. pass. (dep.) part. s.v. 4. **εἶπεν** aor. ind. act. λέγω (# *3306*) to speak, to say. **ἐξομολογοῦμαι** (# *2018*) pres. ind. mid. (dep.) to confess, often used in the LXX as the equivalent "to give praise" (AM; TDNT). **ἔκρυψας** aor. ind. act. 2nd. pers. sing. κρύπτω (# *3221*) to hide. **ἀπεκάλυψας** aor. ind. act. 2nd. pers. sing. ἀποκαλύπτω (# *636*) to unveil, to reveal. **νηπίοις** (# *3758*) dat. pl. indir. obj. infant, minor. The babes are those who in the eyes of the world are weak and simple, but before God are the elect (DA). ◆ **26 πατήρ** (# *4252*) father (nom. is used for voc. s. BD, 81). **ὅτι** (# *4022*) because, introducing the reason for this contentment (EGT). **εὐδοκία** (# *2306*) good pleasure, good will, satisfaction. **ἐγένετο** aor. ind. mid. (dep.) s.v. 1. ◆ **27 παρεδόθη** aor. ind. pass. παραδίδωμι (# *4140*) to deliver over, to hand over, to pass on teaching (TDNT; TLNT). **ἐπιγινώσκει** pres. ind. act. ἐπιγινώσκω (# *2105*) to know; sometimes it means "exact knowledge." It refers to personal, concentrated experiential knowledge (DA). The prep. is directive (MH, 312). **ἐάν** (# *1569*) = ἄν (BD, 57), whomever. **βούληται** pres. subj. mid. (dep.) βούλομαι (# *1089*) to will, to purp., to plan (LN, 1:357). **ἀποκαλύψαι** aor. act. inf. ἀποκλύπτω (# *636*) to unveil, to reveal. For a discussion of the exegetical problems of this v. s. McNeile; RK, 143-44. ◆ **28 δεῦτε** (# *1307*) adv. serving as a hortatory particle w. pl. "come!" "come on!" (BAGD). **κοπιῶντες** pres. act. part. nom. pl. κοπιάω (# *3159*) to become weary, tired, to work hard. Pres. indicates the continual action. **πεφορτισμένοι** perf. pass. part. nom. pl. φορτίζω (# *5844*) to burden. Perf. expresses a state of weariness (RWP). The demands of the Jewish teachers and the scribal traditions of the time have burdened the people (RK, 146; s. DA; Hagner; Luz). **κἀγώ** = καὶ ἐγώ (emphatic) "And I, in contrast to others." (cf. for example, Isa. 40:28-31). **ἀναπαύσω** fut. ind. act. ἀναπαύω (# *399*) to cause to rest, to give rest, to refresh. The rest is the salvation for which they had striven, without the oppressive weight of legalism (RK, 148). ◆ **29 ἄρατε** aor. imp. act. αἴρω (# *149*) to lift up, to take up. Aor. imp. points to a specific action. **ζυγός** (# *2433*) yoke, symbol of obligation and subjection (Moore, *Judaism*, 1:465; SB, 1:608-610; ABD, 6:1026-27). **μάθετε** aor.

imp. act. μανθάνω (# *3443*) to learn. **πραΰς** (# *4558*) gentle, meek s. 5:5. **ταπεινός** (# *5424*) lowly, humble. The word is used in Test. of Judah 24:1 of the Messiah. **καί** (# *2779*) and, w. fut. introduces a result. **εὑρήσετε** fut. ind. act. εὑρίσκω (# *2351*) to find. **ἀνάπαυσις** (# *398*) refreshing, rest, refreshment. ◆ **30 χρηστός** (# *5982*) useful, comfortable. **φορτίον** (# *5845*) burden. **ἐλαφρόν** (# *1787*) light. To take the yoke of Jesus is not burdensome, but is characterized by humility and concern for the despised (Hill); s. Blaine Charette, "'To Proclaim Liberty to the Captives': Matthew 11:28-30 in the Light of OT Expectation," *NTS* 38 (1992): 290-97.

Matthew 12

◆ **1 ἐπορεύθη** aor. ind. pass. (dep.) πορεύομαι (# *4513*) to go. **σπόριμος** (# *5077*) sown, grain fields, standing grain (BAGD). **ἐπείνασαν** aor. ind. act. πεινάω (# *4277*) to hunger; incep. aor. "became hungry" (Tasker). **ἤρξαντο** aor. ind. mid. (dep.) ἄρχομαι (# *806*) to begin. **τίλλειν** pres. act. inf. τίλλω (# *5504*) to pluck, to pluck off. **στάχυς** (# *5092*) head of grain. **ἐσθίειν** pres. act. inf. ἐσθίω (# *2266*) to eat. Grains ripened after Passover, between April and June (DA). ◆ **2 ἰδόντες** aor. act. part. (temp.) ὁράω (# *3972*) to see. "When they saw...." **εἶπαν** aor. ind. act. λέγω (# *3306*) to speak, to say. **ποιοῦσιν** pres. ind. act. ποιέω (# *4472*) to do. Pres. points to an action taking place. **ἔξεστιν** (# *2003*) pres. ind. act. it is lawful, it is allowed. Jewish tradition prohibited reaping or threshing on the Sabbath (M, Shabbath, 7, 2). For the Sabbath s. M, Shabbath; Moore, *Judaism*, 2:21-39; DA; JPB, 208-11; ABD, 851-56; Yong-Eui Yang, *Jesus and the Sabbath in Matthew's Gospel* JSNTSS 139 (Sheffield Academic Press, 1997). ◆ **3 ἀνέγνωτε** aor. ind. act. ἀναγινώσκω (# *336*) to read. The neg. in the question expects "yes" as the answer. **ἐποίησεν** aor. ind. act. ποιέω (# *4472*) to do. **ἐπείνασεν** aor. ind. act. πεινάω (# *4277*) to be hungry. ◆ **4 εἰσῆλθεν** aor. ind. act. εἰσέρχομαι (# *1656*) to go in, to come in. **προθέσεως** gen. sing. πρόθεσις (# *4606*) setting forth, presentation, "loaves of presentation" (BAGD), the "shewbread." The bread before the Presence of the Lord consisted of twelve loaves in two rows on the table before the Holy of Holies (DA; SB, 3:719-33; ABD, 1:780-81). **ἔφαγον** aor. ind. act. ἐσθίω (# *2266*) to eat. The pl. indicates that those w. David also ate of the bread (RK, 160). **ἐξόν** pres. act. part. ἔξεστι (# *2003*) allowed, permitted; used w. inf. **ἦν** impf. ind. act. εἰμί (# *1639*) to be. **φαγεῖν** aor. act. inf. ἐσθίω. Inf. explains what is not allowed. It was an act of God's mercy, which did not punish the deed of David and his friends (RK, 162). ◆ **5 βεβηλοῦσιν** pres. ind. act. βεβηλόω (# *1014*) to defile, to make common. Pres. points to a continual or habitual action. **ἀναίτιος** (# *360*) guiltless, innocent. The requirements of the temple service profaned the temple, but the priest were considered innocent (SB, 1:620-22). ◆ **6 τοῦ ἱεροῦ** (# *2639*) gen. of comp.: "than the temple." **μεῖζον** (# *3505*) n. comp. μέγας (# *3489*) large, great. The n. can be used of persons when the emphasis is on some outstanding quality (MT, 21). Since the temple, as the symbol of God's presence, could set aside the Sabbath, Jesus had even greater right to do this (RK, 165; Carson, 281; ABD, 854-56; DJG, 816). ◆ **7 εἰ** if. W. **ἄν** used for a contrary to fact cond. cl. **ἐγνώκειτε** plperf. ind. act. γινώσκω (# *1182*) to know, to understand. The plperf. in the cond. cl. refers to past time. For the use of the plperf. in a cond. cl. s. DM, 290; VA, 304-306. **ἔλεος** (# *1799*) mercy, loyalty (Matt. 9:13). This may be a reference to Jesus showing mercy (RK, 168-72; DJG, 542-43). **κατεδικάσατε** aor. ind. act. καταδικάζω (# *2868*) to condemn in the legal sense (MM). ◆ **9 μεταβάς** aor. act. part. (temp.) μεταβαίνω (# *3553*) to depart. "After he departed...." **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come, to go. ◆ **10 ἔχων** pres. act. part. ἔχω (# *2400*) to have. Adj. part. **ξηρός** (# *3831*) dried, withered, paralyzed (DA). **ἐπηρώτησαν** aor. ind. act. ἐπερωτάω (# *2089*) to question. Pres. is directive (MH, 312). **εἰ** (# *1623*) used to introduce a question. For this usage s. BD, 226. **θεραπεῦσαι** aor. act. inf. θεραπεύω (# *2543*) to heal. The rabbis allowed help for the sick if the sick person's life was in danger (M, Zoma 8, 6; Hill). **κατηγορήσωσιν** aor. subj. act. κατηγορέω (# *2989*) to accuse, to bring accusation against (w. gen.). A legal t.t. "to bring charges in a court" (BAGD). Subj. w. **ἵνα** (# *2671*) used in a purp. cl. ◆ **11 ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **ἕξει** fut. ind. act. ἔχω (# *2400*) to have. The words imply, "Can anyone of you imagine that ... ?" (VA, 422). **ἐάν** (# *1569*) if. The cond. is probable. **ἐμπέσῃ** aor. subj. act. ἐμπίπτω (# *1860*) to fall into. **βόθυνος** (# *1073*) ditch. **οὐχί** (# *4049*) w. questions which expect a positive answer. **κρατήσει** fut. ind. act. κρατέω (# *3195*) to take hold of. **ἐγερεῖ** fut. ind. act. ἐγείρω (# *1586*) to raise up. ◆ **12 πόσῳ** (# *4531*) "how much?" **διαφέρει** pres. ind. act. διαφέρω (# *1422*) to carry through; instr. to be worth more than, be superior to (BAGD; Matt. 10:31). **προβάτου** comp. gen. πρόβατον (# *4585*) sheep. **ὥστε** (# *6063*) wherefore, therefore (drawing a conclusion). ◆ **13 ἔκτεινον** aor. imp. act. ἐκτείνω (# *1753*) to stretch out. Aor. views a specific act. **ἐξέτεινεν** aor. ind. act. ἐκτείνω. When the Savior spoke, the man responded w. an obedient act of faith (RK). **ἀπεκατεστάθη** aor. ind. pass. ἀποκαθίστημι (# *635*) to restore, to restore to the same cond. (s. 1 Kings 13:6; CCFJ, 1:186). ◆ **14 ἐξελθόντες** aor. act. part. (temp.) ἐξέρχομαι (# *2002*) to go out. **συμβούλιον** (# *5206*) acc. plan, purpose (consultation and its result, BAGD). **ἔλαβον** aor. ind. act. λαμβάνω (# *3284*) to take. **ὅπως** (# *3968*) w. subj., in order that. **ἀπολέσωσιν** aor. subj. act. ἀπόλλυμι (# *660*) to destroy. Their plan was to destroy Him, His following and ministry. ◆ **15 γνούς** aor. act. part. masc. nom. sing. γινώσκω (# *1182*) to know. Temp. or causal part. **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω (# *432*) to depart, to go away. **ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow. **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal (s. Matt. 8:16). ◆ **16 ἐπετίμησεν** aor. ind. act. ἐπιτιμάω (# *2203*) to rebuke (s. 8:26). **ποιήσωσιν** aor. subj. act. ποιέω (# *4472*) to make. Vb. is used w. the double acc. "to make him known," "to reveal him" (BAGD). ◆ **17 πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill (s. 1:22). Subj. w. **ἵνα** (# *2671*) used in a purp. cl. indicating that the events of Jesus' ministry were divinely ordered (RK, 193). **ῥηθέν** aor. pass. part. λέγω (# *3306*). Part. used as a subst.: "that which was spoken." Theol. pass. indicating that God spoke through Isaiah. For a discussion of the Servant of YHWH s. DJG, 744-47. ◆ **18 παῖς** (# *4090*) child, servant, dependent (TDNT). **ᾑρέτισα** aor. ind. act. αἱρετίζω (# *147*) to choose. **εὐδόκησεν** aor. ind. act. εὐδοκέω (# *2305*) to be pleased w., to be well pleased, to take pleasure in. **θήσω** fut. ind. act. τίθημι (# *5502*) to place. **κρίσις** (# *3213*) judgment, justice. It refers to the "divine verdict of God" (RK, 197). **ἔθνεσιν** (# *1620*) dat. pl. indir. obj. people; pl. nations, Gentiles. **ἀπαγγελεῖ** fut. ind. act. ἀπαγγέλλω (# *550*) to report, to proclaim. In the work of the servant, there is accomplished a work of righteousness, judgment, of justice for the Gentiles (Hill). ◆ **19 ἐρίσει** fut. ind. act. ἐρίζω (# *2248*) to quarrel, to wrangle, to express differences of opinion w. at least some measure of antagonism or hostility (LN, 1:439; TLNT). It draws the picture of one who does not take action against those who wrong him (RK, 199). The Heb. word in Isa. 42:2 (צעק) could be used as a legal t.t. meaning "to cry out for legal help" (KB^3, 976; WTM, 4:207-208; THAT, 2:567-75; TDOT). **κραυγάσει** fut. ind. act. κραυγάζω (# *3198*) to cry (excitedly), to scream. **τις** anyone. **πλατείαις** dat. pl. πλατεία (# *4423*) wide street. Note the contrast in Matt. 6:5 (DA). ◆ **20 κάλαμος** (# *2812*) reed. **συντετριμμένον** perf. pass. part. συντρίβω (# *5341*) to shatter, to crush. Perf. indicates the state or cond. **κατεάξει** fut. ind. act. κατάγνυμι (# *2682*) to break (for the form s. BD, 50). **λίνον** (# *3351*) flax, linen, lamp wick. **τυφόμενον** pres. pass. part. τύφω (# *5606*) to produce smoke; pass. to smolder, glimmer. **σβέσει** fut. ind. act. σβέννυμι (# *4931*) to extinguish (TLNT). The Servant will not add to the burden of the oppressed and the needy (RK, 260), but will accomplish his mission of bringing salvation to Gentiles in spite of opposition (TSS, 35-57). **ἐκβάλῃ** aor. subj. act. ἐκβάλλω (# *1675*) to cast out, to bring forth. **εἰς νῖκος** unto victory. A translation of the Heb. term לָנֶצַח meaning "successfully" (KB^3, 676; DA). **κρίσιν** justice s.v. 18. ◆ **21 ἐλπιοῦσιν** fut. ind. act. ἐλπίζω (# *1827*) to hope, to put one's hope in someone. W. obj. in dat. ◆ **22 προσηνέχθη** aor. ind. pass. προσφέρω (# *4712*) to bring to, to bring. **δαιμονιζόμενος** pres. mid./pass. part. δαιμονίζομαι (# *1227*) to be possessed w. a demon, w. an evil spirit. **τυφλός** (# *5603*) blind. **κωφός** (# *3273*) dumb, mute. **ἐθεράπευσεν** (# *2543*) aor. ind. act. s.v. 10. **ὥστε** (# *6063*) w. inf. expresses results "so that." **λαλεῖν** pres. act. inf. λαλέω (# *3281*) to speak. ◆ **23 ἐξίσταντο** impf. ind. mid. (dep.) ἐξίστημι (# *2014*) to be beside oneself w. astonishment. Impf. vividly portrays the situation: "They were almost beside themselves w. excitement" (RWP). **ἔλεγον** impf. ind. act. λέγω (# *3306*) to speak, to say. "They were continually saying" (iterat. impf. stressing the continous action) or "they began to say" (incep. impf. stressing the beginning action). **μήτι** (# *3614*) generally expects a neg. answer, but can be used where there is doubt, "Can this possibly be the Son of David?" (BAGD; Cleon L. Rogers, Jr, "The Davidic Covenant in the Gospels," *Bib Sac* 150 [1993]: 461); for the "Son of David" as a designation for "the Messiah" s. Cleon Rogers, "The Promises to David in Early Judaism," *Bib Sac* 150 (1993): 285-302, Luz, 2:59-61. They can hardly believe what the facts seem to suggest (EGT). **οὗτος** this one (emphatic), this man (McNeile). ◆ **24 ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **εἶπον** aor. ind. act. λέγω (# *3306*). **ἄρχοντι** dat. sing. ἄρχων (# *807*) ruler, prince. Dat. w. the prep. is "under the control of," or "in the power, authority of." For Beelzebub s. TDNT; SB, 1:631-35; DA, 2:195-96; ABD, 1:639; DDD, 294-96. ◆ **25 εἰδώς** perf. act. part. (causal) οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. **ἐνθύμησις** (# *1927*) thought, reasoning. **μερισθεῖσα** aor. pass. part. μερίζω (# *3532*) to divide. **ἐρημοῦται** pres. ind. pass. ἐρημόω (# *2246*) to make into a wasteland, to depopulate (DA). Gnomic pres. **ἤ** (# *2445*) or. **σταθήσεται** fut. ind. pass. ἵστημι (# *2705*) to place, to set; pass. to stand, to stand firm. ◆ **26 εἰ** if. The cond. is assumed by the speaker to be true. **ἐμερίσθη** aor. ind. pass. 3rd. pers. sing. s.v. 25. Either a timeless aor. to be translated as a pres. (VA, 233), or a futuristic aor. viewing the fut. event as already fulfilled (VANT, 269). ◆ **27 Βεελζεβούλ** (# *1015*) Baal, the prince, Satan (s.v. 24). ◆ **28 ἄρα** (# *726*) then, introduces the conclusion based on the cond. and emphasizes the result (BAGD; EDNT). **ἔφθασεν** aor. ind. act. φθάνω (# *5777*) to come before, to precede, to arrive (DA; RK, 228-29). ◆ **29 εἰσελθεῖν** aor. act. inf. εἰσέρχομαι (# *1656*) to come in. **τοῦ ἰσχυροῦ** gen. ἰσχυρός (# *2708*) strong, w. the art. it is used as a noun: "the strong one." The art. is generic, but hints at the particular strong man that is meant (McNeile). **σκεύη** acc. pl. σκεῦος (# *5007*) vessel, pl. property. **ἁρπάσαι** aor. act. inf. ἁρπάζω (# *773*) to snatch, to rob. **δήσῃ** aor. subj. act. δέω (# *1313*) to bind. Subj. used in a type of cond. cl. "if not," **ἐὰν μή** (# *1623; 3590*) "unless," "except." **διαρπάσει** fut. ind. act. διαρπάζω (# *1395*) to plunder thoroughly. The prep. is perfective and describes the carrying of action through to a definite result (MH, 301). ◆ **30 συνάγων** pres. act. part. συνάγω (# *5251*) to gather together, to gather. Part. used as a subst. **σκορπίζει** pres. ind. act. σκορπίζω (# *5025*) to scatter. ◆ **31 βλασφημία** (# *1060*) abusive speech, blasphemy (TDNT; EDNT; Carson, 291-92). **ἀφεθήσεται** fut. ind. pass. ἀφίημι (# *918*) to release, to forgive. ◆ **32 εἴπῃ** aor. subj. act. λέγω (# *3306*) to speak, to say. **οὔτε … οὔτε** "neither…nor." **μέλλοντι** pres. act. part. μέλλω (# *3516*) to be about to do. "In the coming age." ◆ **33 ἤ … ἤ** (# *2445*) "either…or." **ποιήσατε** aor. imp. act. ποιέω (# *4472*) to make. Aor. imp. calls for a specific action. **σαπρόν** (# *4911*) acc. sing. bad, decayed, rotten. **γινώσκεται** pres. ind. pass. s.v. 15. ◆ **34 γεννήματα** that which is produced, child, offspring. **ἐχιδνῶν** gen. pl. ἔχιδνα (# *2399*) viper, snake. Descriptive gen.: "brood of vipers," a stinging rebuke to pharisaic hypocrisy (Hill). **περισσεύματος** gen. pl. περίσσευμα (# *4354*) abundance, overflow. ◆ **35 ἐκβάλλει** pres. ind. act. ἐκβάλλω (# *1675*) to bring forth. Gnomic pres. ◆ **36 ἀργός** (# *734*) useless, ineffective (Tasker). **λαλήσουσιν** fut. ind. act. λαλέω (# *3281*) to speak. **ἀποδώσουσιν** fut. ind. act. ἀποδίδωμι (# *625*) to render, to give back (w. **λόγον** "to give account"). ◆ **37 δικαιωθήσῃ** fut. ind. pass. δικαιόω (# *1467*) to justify, to declare in the right. **καταδικασθήσῃ** fut. ind. pass. καταδικάζω (# *2868*) to condemn. The pass. forms are theol. pass., indicating that God does the action. ◆ **38 ἀπεκρίθησαν** aor. ind. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. **λέγοντες** pres. act. part. λέγω s.v. 32. **σημεῖον** (# *4956*) sign (TDNT). The sign was a request of legitimation of Jesus' ministry, thus continuing their unbelief (RK, 257). **ἰδεῖν** aor. act. inf. ὁράω (# *3972*) to see. ◆ **39 ἀποκριθείς** aor. pass. part. s.v. 38. **εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **γενεά** (# *1155*) generation, contemporaries, the sum total of those born at the same time, expanded to include all those living at a given time (BAGD). **μοιχαλίς** (# *3655*) an adulteress, apostate, disobedient and unfaithful to God (Allen; s. 1 Enoch 93:9; Jubilees 23:16-21). **ἐπιζητεῖ** pres. ind. act. ἐπιζητέω (# *2118*) to seek after. Prep. is directive. It indicates not just looking for but demanding as a necessary preliminary to faith (Tasker). **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. Theol. pass. ◆ **40 ὥσπερ** (# *6061*) just as. **κήτους** gen sing. κῆτος (# *3063*) sea monster, huge fish. For Jonah in Judaism s. SB, 1:642-49; DJG, 754-56. **ἡμέρας** acc. pl. ἡμέρα (# *2465*) acc. of time "for three days." According to Jewish reckoning a part of a day counted as a full day (SB, 1:649; RK, 261-62; 1 Sam. 30:12-13; HSB, 380-81). ◆ **41 ἀναστήσονται** fut. ind. mid. ἀνίστημι (# *482*) to rise up, to come forward, that is, as witnesses (Meyer). **κατακρινοῦσιν** fut. ind. act. κατακρίνω (# *2891*) to condemn. **μετενόησαν** aor. ind. act. μετανοέω (# *3566*) to repent. **εἰς** (# *1650*) because of (causal s. BD, 112; DM, 104). **πλεῖον** n. comp. πολύς (# *4498*) great, comp. "greater." It refers to Jesus, not the kingdom or the proclamation (DA; RK, 269). The n. emphasizes quality as distinct from personal identity (Gundry). ◆ **42 βασίλισσα** (# *999*) queen. **νότου** gen. νότος (# *3803*) south wind, south, kingdom of the south. The ref. may be to 1 Kings 10:1-13. **ἐγερθήσεται** fut. ind. pass. ἐγείρω (# *1586*) to rise up. **ἦλθεν** aor. ind. act. ἔρχομαι s.v. 9. **περάτων** gen. pl. πέρας (# *4306*) border, end. **ἀκοῦσαι** aor. act. inf. ἀκούω (# *201*) to hear. Inf. used to express purp. **σοφία** (# *5053*) wisdom. Solomon was wise, but here is Wisdom itself (Bengel). ◆ **43 ἐξέλθῃ** aor. subj. act. ἐξέρχομαι (# *2002*) s.v. 14. Subj. w. **ὅταν** (# *4020*) is used in a generalized temp. cl. **διέρχεται** pres. ind. mid. (dep.) διέρχομαι (# *1451*) to go through, to pass through. **ἀνύδρων** gen pl. ἄνυδρος (# *536*) dry, waterless. For the habitation of demons as depicted in Judaism s. SB, 4:i, 515-19. **ζητοῦν** pres. act. part. ζητέω (# *2426*) to seek. Pres. indicates the continual action. Part. of manner. ◆ **44 ἐπιστρέψω** fut. ind. act. ἐπιστρέφω (# *2188*) to turn about, to return. Deliberative fut. showing intention (VA, 424). **ἐξῆλθον** aor. ind. act. 1st. pers. sing. s.v. 43. **ἐλθόν** aor. act. part. (circum.) n. nom. sing. ἔρχομαι (# *2262*). **σχολάζοντα** pres. act. part. σχολάζω (# *5390*) to have leisure time, to be unoccupied, stand empty. **σεσαρωμένον** perf. pass. part. σαρόω (# *4924*) to sweep, to sweep clean. **κεκοσμημένον** perf. pass. part. κοσμέω (# *3175*) to put into order, to decorate. Perf. parts. view the state or cond. The heart, though swept and decorated, remained empty (DA). ◆ **45 πονηρότερα** (# *4505*) comp. more evil. **ἑαυτοῦ** (# *1571*) gen. of comp., "than himself." **εἰσελθόντα** aor. act. part. s.v. 4. Circum. or temp. part. **κατοικεῖ** pres. ind. act. κατοικέω (# *2997*) to dwell, to settle down. The prep. of the vb. is perfectivizing (MH, 316). **ἔσχατος** (# *2274*) last, last thing, here "The last or latter cond." **χείρονα** (# *5937*) comp. of κακός bad. Comp. worse. **πρώτων** (# *4755*) gen. of comp. "the first or former cond." **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). Jesus applies the parable to those of that generation who have been blessed by His work, but have in unbelief rejected Him (RK, 274-76). ◆ **46 λαλοῦντος** pres. act. part. (temp.) gen. sing. s.v. 22. Gen. abs.: "while he was speaking." **εἱστήκεισαν** plperf. ind. act. ἵστημι (# *2705*) to stand, w. the sense of the impf. They had been standing while Jesus was speaking (EGT; VANT, 308). **ζητοῦντες** pres. act. part. (circum.) s.v. 43. **λαλῆσαι** aor. act. inf. λαλέω (# *3281*) to speak. Inf. used as obj. of the part. ◆ **47 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **ἑστήκασιν** perf. ind. act. ἵστημι s.v. 46. ◆ **48 ἀποκριθείς** aor. pass. part. s.v. 38. ◆ **49 ἐκτείνας** aor. act. part. (circum.) s.v. 13. **μαθητής** (# *3412*) disciple. Those who exemplify what Jesus requires of anyone desiring a relationship w. Him (CDMG, 139). ◆ **50 ὅστις** (# *4015*) general rel. pron., whoever. **ποιήσῃ** aor. subj. act. s.v. 2. Here in the sense of obeying the commands of God.

Matthew 13

◆ 1 **ἐξελθών** aor. act. part. ἐξέρχομαι (# *2002*) to go out. Circum. or temp. part. **ἐκάθητο** impf. ind. mid. (dep.) κάθημαι (# *2764*) to sit. A rabbi normally sat to teach s. Matt. 5:1. ◆ 2 **συνήχθησαν** aor. ind. pass. συνάγω (# *5251*) to gather together; pass. to assemble. **ἐμβάντα** aor. act. part. (circum.) acc. sing. ἐμβαίνω (# *1832*) to embark, to get into. **καθῆσθαι** pres. mid. (dep.) inf. s.v. 1. Inf. expresses result. **αἰγιαλόν** (# *129*) acc. w. prep. **ἐπί** (# *2093*) shore, beach. **εἱστήκει** plperf. ind. act. ἵστημι (# *2705*) to stand. Used in the impf. sense: had taken a stand and so stood (RWP). ◆ 3 **ἐλάλησεν** aor. ind. act. λαλέω (# *3281*) to speak. **παραβολαῖς** dat. pl. παραβολή (# *4130*) parable. For the meaning of the word s. TDNT; NIDNTT; Carson, 301-304; DA; J.W. Sider, "Rediscovering the Parables: The Logic of the Jeremias Tradition," *JBL* 102 (1983): 61-83; ABD, 5:146-52; DJG, 591-601; BBC. **ἐξῆλθεν** aor. ind. act. s.v. 1. **σπείρων** pres. act. part. σπείρω (# *5062*) to sow. Subst. part. ◆ 4 **σπείρειν** pres. act. inf. Inf. w. prep. ἐν (# *1877*) expressing contemporaneous time: "as he was sowing" (BD, 208). **ἔπεσεν** aor. ind. act. πίπτω (# *4406*) to fall. **ἐλθόντα** aor. act. part. (temp.) nom. pl. n. ἔρχομαι (# *2262*) to come. "When the birds came...." **κατέφαγεν** aor. ind. act. κατεσθίω (# *2983*) to eat up. The prep. of the vb. is perfective: "to eat up completely." ◆ 5 **πετρώδης** (# *4378*) stony. **εἶχεν** impf. ind. act. ἔχω (# *2400*) to have. **ἐξανέτειλεν** aor. ind. act. ἐξανατέλλω (# *1984*) to spring up. **ἔχειν** (# *2400*) pres. act. inf. ἔχω. Inf. used w. prep. **διά** (# *1328*) to express cause. ◆ 6 **ἀνατείλαντος** aor. act. part. (temp.) ἀνατέλλω (# *422*) to rise (used of the sun). Gen. abs. **ἐκαυματίσθη** aor. ind. pass. καυματίζω (# *3009*) to burn, to scorch. **ἐξηράνθη** aor. ind. pass. ξηραίνω (# *3830*) to dry, to dry out, to become dry, to wither. ◆ 7 **ἀκάνθας** (# *180*) acc. pl. thorns. (PB, 153-67; FFB, 184-86) **ἀνέβησαν** aor. ind. act. ἀναβαίνω (# *326*) to come up. **ἔπνιξαν** aor. ind. act. πνίγω (# *4464*) to choke, to choke off; an effective aor. (RWP). ◆ 8 **ἐδίδου** impf. ind. act. δίδωμι (# *1443*) to give, yield. ◆ 9 **ὦτα** acc. pl. οὖς, ὠτός (# *4044*) ear. **ἀκουέτω** pres. imp. act. 3rd. pers. sing. ἀκούω (# *201*) to hear. Pres. imp. in a specific command, emphasizing the process: "pay careful attention" (VANT, 365). ◆ 10 **προσελθόντες** aor. act. part. (temp.) nom. masc. pl. προσέρχομαι (# *4665*) to come to. **εἶπαν** aor. ind. act. λέγω (# *3306*) to say. **λαλεῖς** pres. ind. act. λαλέω (# *3281*) to speak. Hist. pres. ◆ 11 **ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer (s. 3:15). **δέδοται** perf. ind. pass. δίδωμι (# *1443*) to give. Theol. pass. **γνῶναι** aor. act. inf. γινώσκω (# *1182*) to know. Inf. describes the content of the vb. "to know." ◆ 12 **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. **περισσευθήσεται** fut. ind. pass. περισσεύω (# *4355*) to be more than enough, to be extremely rich or abundant. **ἀρθήσεται** fut. ind. pass. αἴρω (# *149*) to take away. Theol. pass. ◆ 13 **ὅτι** (# *4022*) because. **βλέποντες** pres. act. part. βλέπω (# *1063*) to see. **ἀκούοντες** pres. act. part. ἀκούω (# *201*) to hear. The parts. refer to the Heb. inf. abs. (which strengthens the main vb.) as used in the quotation from Isa. 6:9, 10; s. Acts 28:26-27. **συνίουσιν** pres. ind act. συνίνμι (# *5317*) to gain insight, to comprehend, to understand (BAGD). ◆ 14 **ἀναπλη-ροῦται** pres. ind. pass. ἀναπληρόω to (# *405*) fulfill; either "is being fulfilled" (Allen) or an aoristic pres. (RWP). Ind. points to an actual fact (Hagner). **λέγουσα** pres. act. part. fem. λέγω (# *3306*) to say. **ἀκοῇ** (# *198*) dat. sing. hearing, that which is heard, report, rumor. Cognate dat. used to translate the Heb. inf. abs. (BD, 106; BG, 128). **συνῆτε** aor. subj. act. s.v. 13. **βλέψετε** fut. ind. act. s.v. 13. **ἴδητε** aor. subj. act. ὁράω (# *3972*) to see. ◆ 15 **ἐπαχύνθη** aor. ind. pass. παχύνω (# *4266*) to make fat, to make dull; pass. to become dull, to be insensitive (TDNT). **βαρέως** (# *977*) adv., heavy. **ἤκουσαν** aor. ind. act. s.v. 13. **ἐκάμμυσαν** aor. ind. act. καμμύω (# *2826*) to shut (fr. καταμύω "to shut down" RWP). **μήποτε** (# *3607*) w. subj., lest, expressing neg. purp. **ἴδωσιν** aor. subj. act. s.v. 14. **ἀκούσωσιν** aor. subj. act. s.v. 13 **συνῶσιν** aor. subj. act. s.v. 13. **ἐπιστρέψωσιν** aor. subj. act. ἐπιστρέφω (# *2188*) to turn about, to return. **ἰάσομαι** fut. ind. mid. (dep.) ἰάομαι (# *2615*) to heal (GLH). ◆ 16 **ὑμῶν** gen. pl., "your," emphatic, contrasted w. those (**αὐτοῖς**) described in v. 14 (McNeile). ◆ 17 **ἐπεθύμησαν** aor. ind. act. ἐπιθυμέω (# *2121*) to desire, to long for. **ἰδεῖν** aor. act. inf. s.v. 14. Inf. used as obj. **εἶδαν** aor. ind. act. s.v. 15. **ἀκοῦσαι** aor. act. inf. s.v. 13. **ἤκουσαν** aor. ind. act. ◆ 18 **ὑμεῖς** nom. pl. "you"; emphatic standing in contrast to those who have rejected the teaching. **ἀκούσατε** aor. imp. act. s.v. 13. **σπείραντος** aor. act. part. s.v. 3. Part. as a subst. ◆ 19 **ἀκούοντος** pres. act. part. (temp.) gen. abs. "While everyone is listening" (RWP). For the construction of the part. often considered as a Hebraic influence, casus pendens s. MH, 423-25. **συνιέντος** pres. act. part. συνίημι (# *5317*) to comprehend, to understand. For the interpretation of this parable emphasizing the hearing and obeying of God's word in the light of Deut. 6:4-5 s. B. Gerhardsson, "The Parable of the Sower and its Interpretation," *NTS* 14 (1968): 165-93. **ἁρπάζει** pres. ind. act. ἁρπάζω (# *773*) to snatch, to rob, to plunder. **ἐσπαρμένον** perf. pass. part. s.v. 3. **οὗτος** this, this one. Refers to the pers., not the seed (McNeile). **σπαρείς** aor. pass. part. s.v. 3. ◆ 20 **ἀκούων** pres. act. part. s.v. 13; part. used as a subst. **λαμβάνων** pres. act. part. λαμβάνω (# *3284*) to receive, to accept. Both parts. have one definite art. referring to the same person. ◆ 21 **ἑαυτῷ** (# *1571*) dat. refl. pron. in itself. **πρόσκαιρός** (# *4672*) lasting for a time, temporary. **γενομένης** aor. mid. (dep.) part. (temp.) γίνομαι (# *1181*) to become, to happen. Gen. abs. **θλίψεως** gen. sing. θλῖψις (# *2568*) pressure, tribulation (Trench, *Synonyms*, 292-304). **ἢ**

(# *2445*) or. **σκανδαλίζεται** pres. ind. pass. σκανδαλίζω (# *4997*) to cause to stumble, to cause to fall, to be tempted, to be caused to sin (BAGD). ◆ **22 σπαρείς** aor. pass. part. s.v. 3. **μέριμνα** (# *3533*) care, concern, "worldly concerns and interest" (Hill). **ἀπάτη** (# *573*) deceitfulness or pleasure (MM). **πλούτου** gen. sing. πλοῦτος (# *4458*) riches; wealth (DJG, 705). Subj. gen. "riches which deceive." **συμπνίγει** pres. ind. act. συμπνίγω (# *5231*) to choke, lit. "to choke together." For the perfectivizing prep. w. the vb. s. MH, 325f. **ἄκαρπος** (# *182*) unfruitful. ◆ **23 συνιείς** pres. act. part. s.v. 13. **δή** a strengthening particle: "in reality" (EGT). **καρποφορεῖ** pres. ind. act. καρποφορέω (# *2844*) to bring forth fruit, to produce. **ποιεῖ** pres. ind. act. ποιέω (# *4472*) to do, to make, to produce. ◆ **24 παρέθηκεν** aor. ind. act. παρατίθημι (# *4192*) to place along side, to put before. **ὡμοιώθη** aor. ind. pass. ὁμοιόω (# *3929*) to compare. The pass. may be dep. and reflect the Aramaic formula to introduce a parable: "concerning the Kingdom of Heaven, it is as in the case of ..." (BG, 22; DA; DJG, 417-30). A timeless aor. (VA, 130, 234), or has a present stative meaning (VANT, 268, 280). **σπείραντι** aor. act. part. dat. sing. σπείρω (# *5062*) to sow. ◆ **25 καθεύδειν** pres. act. inf. καθεύδω (# *2761*) to sleep. Used w. dat. and the prep. **ἐν** (# *1877*) to express contemporary time ("while"). **ἦλθεν** aor. ind. act. ἔρχομαι s.v. 4. **ἐπέσπειρεν** aor. ind. act. ἐπισπείρω (# *2178*) to sow upon, to sow afterward, to resow (MM). **ζιζάνιον** (# *2429*) a poisonous weed (possibly *Iloium* [*temulentum*]; or *Cephalaria syriaca*) which is related to wheat and in the early stages of growth is hard to distinguish from it (J. Jeremias, *The Parables of Jesus*, 224; FFB, 194-95; esp. PB, 161; BBC). **ἀνὰ μέσον** among, in the midst of, between (BAGD). **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to go away. ◆ **26 ἐβλάστησεν** aor. ind. act. βλαστάνω (# *1506*) to sprout, to put forth. **χόρτος** (# *5965*) grass. **ἐποίησεν** aor. ind. act. s.v. 23. **ἐφάνη** aor. ind. pass. φαίνω (# *5743*) pass. to appear, to become visible. ◆ **27 προσελθόντες** aor. act. part. (temp.) s.v. 10. **εἶπον** aor. ind. act. λέγω (# *3306*) to say. **οὐχί** (# *4049*) used in questions which expect a positive answer: "Isn't it so?" **ἔσπειρας** aor. ind. act. s.v. 3. **πόθεν** (# *4470*) where? from where? ◆ **28 ἔφη** 3rd. pers. sing. of impf. ind. act. or 2nd. aor. ind. act. φημί (# *5774*) to say (BAGD). **θέλεις** pres. ind. act. θέλω (# *2527*) to wish, to want. For this word used to introduce a question w. the deliberative subj. s. BD, 185. **ἀπελθόντες** aor. act. part. (circum.) ἀπέρχομαι (# *599*) to go out. **συλλέξωμεν** aor. subj. act. συλλέγω (# *5198*) to bring together, to collect, to gather up. A deliberative subj. "shall we gather" (RG, 934). ◆ **29 φησιν** pres. ind. act. 3rd. pers. sing. s.v. 28. **μήποτε** (# *3607*) lest, used to express apprehension (BD, 188). **συλλέγοντες** pres. act. part. (temp.) s.v. 28, contemporaneous action. **ἐκριζώσητε** aor. subj. act. ἐκριζόω (# *1748*) to uproot, to pull out by the roots. ◆ **30 ἄφετε** aor. imp. act. ἀφίημι (# *918*) to leave, to leave alone. Aor. imp. used of a specific act. **συναυξάνεσθαι** pres. mid. inf. συναυξάνω (# *5277*) to grow, to grow together. Inf. obj. of vb. **ἀμφότερα** (# *317*) acc. pl. n., both. **ἐρῶ** fut. ind. act. λέγω (# *3306*). **θερισταῖς** dat. pl. θεριστής (# *2547*) harvester; the ending indicates the agent (MH, 365). **συλλέξατε** aor. imp. act. s.v. 28. **δήσατε** aor. imp. act. δέω (# *1313*) to bind. **κατακαῦσαι** aor. act. inf. κατακαίω (# *2876*) to burn up. The prep. in the vb. is perfective: not just "to burn," but "to burn up." Inf. w. **πρός** (# *4639*) expresses purp. **συναγάγετε** aor. imp. act. συνάγω (# *5251*) to gather together. **ἀποθήκη** (# *630*) storage room, barn. ◆ **31 παρέθηκεν** aor. ind. act. s.v. 24. **κόκκῳ** dat. sing. κόκκος (# *3133*) grain, a single grain. Dat. w. adj. like, similar. **σινάπεως** gen sing. σίναπι (# *4983*) mustard, popularly viewed as the smallest of all seeds and planted in the field rather than in a garden (BAGD; SB, 1:668-69; PB, 93; FFB, 145-46). **λαβών** aor. act. part. s.v. 20. **ἔσπειρεν** aor. ind. act. s.v. 3. ◆ **32 ὅ** (# *4005*) which, refers to grain, but n. by attraction (EGT). **μικρότερον** comp. μικρός (# *3625*) small. **σπερμάτων** gen. pl. σπέρμα (# *5065*) seed. Gen. of comp. The mustard seed is often used in rabbinic sources to describe something of minute size (Lachs, 225). **αὐξηθῇ** aor. subj. pass. αὐζάνομαι (# *889*) to grow. Subj. w. **ὅταν** (# *4020*) used in an indef. temp. cl. **μεῖζον** (# *3505*) comp. μέγας large, great. **λαχάνων** gen. pl. λάχανον (# *3303*) an edible plant, vegetable. gen. of comp. **ἐλθεῖν** aor. act. inf. ἔρχομαι (# *2262*) to come. Inf. w. **ὥστε** (# *6063*) expressing result. **κατασκηνοῦν** pres. act. inf. κατασκηνόω (# *2942*) to live, to inhabit. Inf. expressing result. ◆ **33 ἐλάλησεν** aor. ind. act. s.v. 3. **ζύμῃ** (# *2434*) dat. sing. leaven; dat. w. the adj. In this case it refers to old, fermented dough (DA). In Jewish imagery leaven refers to what is unclean or evil (Hill; DA; SB, 1:727-29; TDNT). **λαβοῦσα** aor. act. part. (circum.) fem. sing. λαμβάνω (# *3284*) to take. **ἐνέκρυψεν** aor. ind. act. ἐνκρύπτω (# *1606*) to hide, to conceal in. **ἀλεύρου** (# *236*) gen. sing. wheat flour. **σάτα** (# *4929*) n. acc. pl. σάτον seah. A Heb. measure of grain containing about a peck and a half (BAGD; SB, 1:670; ABD, 6:903; EBC, 1:610). This would be enough bread for 100 people (France). It is reported that the Greeks used 2/3 of an ounce of leaven for two half-pecks of flour, but for barley it was 2 pounds of leaven for every two and a half of barley (Pliny, NH, 18:103-4). **ἕως οὗ** until (BAGD). **ἐζυμώθη** aor. ind. pass. ζυμόω (# *2435*) to ferment, to leaven. ◆ **34 ἐλάλει** impf. ind. act. λαλέω (# *3281*) to speak. Impf. points to a regular practice, not merely to a single occasion (EGT). ◆ **35 πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fill, to fulfill. Subj. to express purp. s. Matt. 1:22. **ῥηθέν** aor. pass. part. λέγω (# *3306*) to say. Part. used as subst., "that which was spoken." **ἀνοίξω** fut. ind. act. ἀνοίγω (# *487*) to open. **ἐρεύξομαι** fut. ind.

mid. (dep.) ἐρεύγομαι (# *2243*) to spew out, to bellow, to roar, to speak out loud, to utter (AS). **κεκρυμμένα** perf. pass. part. κρύπτω (# *3221*) to hide. Perf. points to the state or cond., "that which was hidden." **◆ 36 ἀφείς** aor. act. part. (temp.) ἀφίημι (# *918*) to dismiss, send away. **ἦλθεν** aor. ind. act. s.v. 25. **προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **διασάφησον** aor. imp. act. διασαφέω (# *1397*) to explain, to make an obscurity clear by a thorough explanation (LN, 1:405); "make thoroughly clear right now" (RWP). **◆ 37 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. (For the construction s. Matt. 3:15.) **◆ 38 πονηροῦ** (# *4505*) gen. sing. evil. "The sons of the evil one" = "those whose character is evil" (McNeile). **◆ 39 σπείρας** aor. act. part. s.v. 3. **συντέλεια** (# *5333*) completion. (For "Completion of the Age" in Jewish apocalyptic lit. s. DA; SB, 1:671). **◆ 40 συλλέγεται** pres. ind. pass. s.v. 28. **πυρί** dat. sing. πῦρ, πυρός (# *4786*) fire, instr. dat. **κατακαίεται** pres. ind. pass. s.v. 30. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **◆ 41 ἀποστελεῖ** fut. ind. act. ἀποστέλλω (# *690*) to send. **συλλέξουσιν** fut. ind. act. s.v. 28. **σκάνδαλα** (# *4998*) acc. n. pl. the stick in a trap, the trap itself, the cause or occasion of stumbling. Here used of persons, "the devil's children," who work against God and try to cause as many as possible to fall (TDNT). **ποιοῦντας** pres. act. part. masc. acc. pl. s.v. 23. Vb. used w. subst. to express the verbal meaning; "to do lawlessness" = "to work lawlessness." **◆ 42 βαλοῦσιν** fut. ind. act. βάλλω (# *965*) to throw, to cast. **κάμινος** (# *2825*) furnace (BBC). **κλαυθμός** (# *3088*) loud crying, weeping. **βρυγμός** (# *1106*) gnashing, grinding. **ὀδόντων** gen. pl. ὀδούς, ὀδόνοτς (# *3848*) tooth. "The gnashing of teeth" is used as an expression of anger and frustration of the damned (SB, 1:673). **◆ 43 ἐκλάμψουσιν** fut. ind. act. ἐκλάμπω (# *1719*) to shine out, to shine forth, suggestive of the sun emerging from behind the cloud (EGT). **◆ 44 θησαυρῷ** dat. sing. θησαυρός (# *2565*) treasure, treasure chest. Dat. w. adj. **κεκρυμμένῳ** perf. pass. part. κρύπτω (# *3221*) to hide. It was common for people to bury valuables in the ground, esp. in dangerous times (DA; Jos., *JW*, 7:113). **εὑρών** aor. act. part. εὑρίσκω (# *2351*) to find. For the Jewish Law regarding the finding and acquisition of a treasure s. LNT, 6-15. **ἔκρυψεν** aor. ind. act. κρύπτω (# *3221*) to hide. **ἀπό** for, because of (for the causal use s. BD, 113). **ὑπάγει** pres. ind. act. ὑπάγω (# *5632*) to go out. **πωλεῖ** pres. ind. act. πωλέω (# *4797*) to sell. The point of the parable seems to be the determination to acquire the treasure (Luz). **ἀγοράζει** pres. ind. act. ἀγοράζω (# *60*) to buy. The vbs. here are hist. pres. **◆ 45 ἐμπόρῳ** (# *1867*) dat. sing. merchant. A wholesale dealer in contrast to a retailer (EDNT). Dat. w. adj. **ζητοῦντι** pres. act. part. dat. sing. ζητέω (# *2426*) to seek, to look for. **μαργαρίτης** (# *3449*) pearl. For a discussion of pearls in the ancient world s. 1 Tim. 2:9; DA. **◆ 46 εὑρών** aor. act. part. (temp.) s.v. 44. **ἀπελθών** aor. act. part. (temp.) ἀπέρχομαι (# *599*) to go out. **πέπρακεν** perf. ind. act. πιπράσκω (# *4405*) to sell. Perhaps an example of the aoristic perf., though the word has no aor. form (M, 142-45; MKG, 265; Luz). **εἶχεν** impf. ind. act. ἔχω (# *2400*) to have, to possess. **ἠγόρασεν** aor. ind. act. ἀγοράζω (# *601*) s.v. 44. **◆ 47 σαγήνῃ** (# *4880*) dat. sing. dragnet, the long drawnet or sweep-net. They are open to include a large extent of the sea, then drawn together and all which they contain is enclosed (Trench, *Synonyms*, 236). Dat. w. adj. **βληθείσῃ** aor. pass. part. fem. dat. sing. βάλλω (# *965*) to cast. **γένους** gen. sing. γένος (# *1169*) kind, sort, species (s. Jos., *JW*, 3:508). **συναγαγούσῃ** aor. act. part. fem. dat. sing. s.v. 2. **◆ 48 ἐπληρώθη** aor. ind. pass. s.v. 35. **ἀναβιβάσαντες** aor. act. part. (temp.) ἀναβιβάζω (# *328*) to bring up, to pull up. The prep. in the vb. is a local (M, 295). **αἰγιαλός** (# *129*) shore, beach. **καθίσαντες** aor. act. part. (temp.) καθίζω (# *2767*) to sit, to take one's seat. **συνέλεξαν** aor. ind. act. s.v. 28. **ἄγγη** acc. pl. n. ἄγγος (# *35*) vessel, container. **σαπρά** acc. pl. n. σαπρός (# *4911*) worthless, unsuitable for eating (Hill). **ἔβαλον** aor. ind. act. βάλλω (# *965*) to throw. **◆ 49 ἐξελεύσονται** fut. ind. mid. (dep.) ἐξέρχομαι (# *2002*) to go out. **ἀφοριοῦσιν** fut. ind. act. ἀφορίζω (# *928*) to separate, to set apart. **◆ 50 βαλοῦσιν** fut. ind. act. s.v. 42. **◆ 51 συνήκατε** aor. ind. act. συνίημι (# *5317*) s.v. 13. **λέγουσιν** pres. ind. act. λέγω (# *3306*) hist. pres. **◆ 52 μαθητευθείς** aor. pass. part. μαθητεύω (# *3411*) to make a disciple, to be a disciple; pass. "to be discipled, to be instructed" (McNeile; Gundry; TDNT). Every scribe who is truly a disciple has been instructed (CDMG, 160-61). **βασιλείᾳ** (# *993*) kingdom; dat. of reference "w. respect to the kingdom" (Hill; DM, 85). **καινά** n. pl. καινός (# *2785*) new. It may refer to that which was not previously well known but significant (LN, 1:338). **παλαιά** n. pl. παλαιός (# *4094*) old. It may refer to that which has existed continuously for a relatively long time (LN, 1:642; for various views as to the meaning s. DA). **◆ 53 ἐγένετο** aor. ind. mid. (dep.) γίνομαι s.v. 21. **ἐτέλεσεν** aor. ind. act. τελέω (# *5464*) to end, to complete. **μετῆρεν** aor. ind. act. μεταίρω (# *3558*) to change one's position, to depart (MM). **◆ 54 ἐλθών** aor. act. part. (temp.) ἔρχομαι (# *2262*) to come. **πατρίδα** acc. sing. πατρίς (# *4258*) fatherland, country, native place. **ἐδίδασκεν** impf. ind. act. διδάσκω (# *1438*) to teach. Impf. may be incep.: "he began to teach," or it may suggest more than one occasion (Filson). **ἐκπλήσσεσθαι** pres. pass. inf. ἐκπλήσσω (# *1742*) to amaze, to astound; pass. to be amazed, to be overwhelmed. Inf. used w. **ὥστε** (# *6063*) to express results. **◆ 55 οὗτος** (# *4047*) this one, this fellow; used contemptuously (Tasker). **τέκτονος** gen. sing. τέκτων (# *5454*) carpenter, woodworker, builder (BAGD). The art. "the" w. carpenter indicates possibly that He was the only one in the town, well-known to all (EGT). ◆ 57 **ἐσκανδαλίζοντο** impf. ind. pass. σκανδαλίζω (# *4997*) pass. to be offended, the opposite of "to believe in him." They refused to believe in Him (TDNT). **ἄτιμος** (# *872*) without honor. ◆ 58 **ἐποίησεν** aor. ind. act. s.v. 23. **ἀπιστία** (# *602*) unbelief.

Matthew 14

◆ 1 **ἤκουσεν** aor. ind. act. ἀκούω (# *201*) to hear. **τετραάρχης** (# *5490*) tetrarch, ruler over a quarter of a region. The term was used to describe a petty ruler (DA; HJPE, 1:334; KP, 5:632-33). For its use in Josephus s. CCFJ, 4:181. For a study of Herod Antipas s. HA; TJ, 45-51; BBC; DJG, 322-25. ◆ 2 **εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **παισίν** dat. pl. παῖς (# *4090*) children, servants, the courtiers (RWP). **αὐτός** he (emphatic), indicating the terror-stricken conscious (Meyer). Antipas feared not only the moral message of John, but he also feared the political results of his preaching (Jos., *Ant.* 18:118; TJ, 63). **ἠγέρθη** aor. ind. pass. ἐγείρω (# *1586*) to awake; pass. to be raised. **ἐνεργοῦσιν** pres. ind. act. ἐνεργέω (# *1919*) to be at work in, to be operative in, to energize. Pres. emphasizes the continual activity. ◆ 3 **κρατήσας** aor. act. part. (circum.) κρατέω (# *3195*) to seize, to arrest. **ἔδησεν** aor. ind. act. δέω (# *1313*) to bind. **ἀπέθετο** aor. ind. mid. (dep.) ἀποτίθημι to put away. Prep. in the vb. has local force (M, 297f). John was imprisoned at the fortress Machaerus on the east side of the Jordan (Jos., *Ant.* 18:119; TJ, 63). ◆ 4 **ἔλεγεν** impf. ind. act. s.v. 2. Impf. implies a repeated rebuke (McNeile). **ἔξεστιν** pres. ind. act. ἔξεστι (# *2003*) it is lawful, it is allowed. Followed by inf. **ἔχειν**. Here "to have" is used in a marital or sexual sense (DJG, 323). ◆ 5 **θέλων** pres. act. part. θέλω (# *2527*) to wish, to will, to want. Concess. part. "although he desired." **ἀποκτεῖναι** aor. act. inf. ἀποκτείνω (# *650*) to kill. **ἐφοβήθη** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to fear. **εἴχον** impf. ind. act. ἔχω (# *2400*) to have, to consider, to look upon, to view (BAGD). ◆ 6 **γενεσίοις** dat. pl. γενέσια (# *1160*) birthday celebration (RAC, 9:217-43; SB, 1:680-82). **γενομένοις** aor. mid. (dep.) part. dat. pl. γίνομαι (# *1181*) to become, to happen. Dat. is either a dat. abs. or a temp. dat. (IBG, 44-45). **ὠρχήσατο** aor. ind. mid. (dep.) ὀρχέομαι (# *4004*) to dance, to represent by pantomime (LS, 1258; s. DGRA, 1004-1006; SB, 1:682). **ἤρεσεν** aor. ind. act. ἀρέσκω (# *743*) to please, to be pleasing to someone. ◆ 7 **ὅθεν** (# *3854*) from where (causal), because. **ὡμολόγησεν** aor. ind. act. ὁμολογέω (# *3933*) to confess on oath, to promise. This was an oath to do something, not a judicial act. S also J.D.M. Derrett, "Herod's Oath and the Baptist's Head," *BZ* NF 9 (1965): 49-59, 233-46. **δοῦναι** aor. act. inf. δίδωμι (# *1143*) to give. Inf. gives the content of the promise. **αἰτήσηται** aor. subj. mid. αἰτέω (# *160*) to ask, to request; mid. "to ask for oneself." ◆ 8 **προβιβασθεῖσα** aor. pass. part. nom. fem. sing. προβιβάζω (# *4586*) to bring forward, to bring to the point, give instructions (McNeile; BAGD). **δός** aor. imp. act. 2nd. pers. sing. δίδωμι (# *1443*). Aor. imp. used in a specific request. **φησίν** pres. ind. act. φημί (# *5774*) to say. Hist. pres. **πίνακι** dat. sing. πίναξ (# *4402*) a board, plank, anything flat like a table or plate, dish (Hill; Harrington). ◆ 9 **λυπηθείς** aor. pass. part. λυπέω (# *3382*) to grieve, to pain; pass. become sad, sorrowful, distressed (BAGD). Concessive (although) or circum. part. Ingressive aor. "becoming...." **συνανακειμένους** pres. mid. (dep.) part. συνανάκειμαι (# *5263*) to recline together at the table. For the influence of the guest on Antipas fulfilling his oath s. LNT, 352-55. **ἐκέλευσεν** aor. ind. act. κελεύω (# *3027*) to command, to order. **δοθῆναι** aor. pass. inf. δίδωμι (# *1443*). Inf. after a vb. of commanding. ◆ 10 **πέμψας** aor. act. part. (circum.) πέμπω (# *4287*) to send. **ἀπεκεφάλισεν** aor. ind. act. ἀποκεφαλίζω (# *642*) to behead. For the death penalty in Judaism s. SB, 1: 261-270; for beheading s. M, Sanh. 7. 1. For the death and circumstances surrounding John's death s. DJG, 388-89. ◆ 11 **ἠνέχθη** aor. ind. pass. φέρω (# *5770*) to carry, to bring. **ἐδόθη** aor. ind. pass. δίδωμι (# *1443*) to give. **κοράσιον** (# *3166*) girl. The dimin. "little girl" (Hill). She was probably about 12-14 years old (HA, 154-56). **ἤνεγκεν** aor. ind. act. φέρω (# *5770*) to carry (SB, 1:683). ◆ 12 **προσελθόντες** aor. act. part. (circum.) προσέρχομαι (# *4665*) to come to. **ἦραν** aor. ind. act. αἴρω (# *149*) to lift up, to carry away. **πτῶμα** (# *4773*) body, corpse. **ἔθαψαν** aor. ind. act. θάπτω (# *2507*) to bury. **ἐλθόντες** aor. act. part. (circum.) ἔρχομαι (# *2262*) to come, to go. **ἀπήγγειλαν** aor. ind. act. ἀπαγγέλλω (# *550*) to report, to announce. ◆ 13 **ἀκούσας** aor. act. part. (temp.) ἀκούω (# *201*) to hear. "After he heard." **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω (# *432*) to go away, to withdraw, to retire. **κατ᾽ ἰδίαν** (# *2848; 2625*) for oneself, privately. **ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow (w. dat). **πεζῇ** (# *4270*) by foot, by land (DA). ◆ 14 **ἐξελθών** aor. act. part. (temp.) ἐξέρχομαι (# *2002*) to go out; that is, disembark (Tasker). **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **ἐσπλαγχνίσθη** aor. ind. pass. (dep.) σπλαγχνίζομαι (# *5072*) to pity, to have compassion on (TLNT; s. Matt. 9:36). **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal. **ἄρρωστος** (# *779*) without strength, sick. ◆ 15 **ὄψιος** (# *4070*) evening. **γενομένης** aor. mid. (dep.) part. γίνομαι (# *1181*) Gen. abs. **προσῆλθον** aor. ind. act. s.v. 12. **λέγοντες** pres. act. part. (circum.) λέγω (# *3306*) to say. **ὥρα** hour, the hour for the customary meal (Allen). **παρῆλθεν** (# *3306*) aor. ind. act. παρέρχομαι (# *4216*) to go by, to pass. **ἀπόλυσον** aor. imp. act. ἀπολύω (# *668*) to dismiss, to send away. Aor. imp. of a specific act. **ἀπελθόντες** aor. act. part. (circum.) ἀπέρχομαι (# *599*) to go away. **ἀγοράσωσιν** aor. subj. act. ἀγοράζω (# *60*) to buy; subj. used to express purp. **ἑαυτοῖς** (# *1571*) dat. pl. refl. pron. 3rd. pers. Dat. of personal interest: "for themselves." ◆ **16 ἀπελθεῖν** aor. act. inf. ἀπέρχομαι (# *599*) to go away, epex. inf. explaining the need (IBG, 127). **δότε** aor. imp. act. δίδωμι (# *1443*) to give. Aor. imp. used of a specific act. **ὑμεῖς** you (emphatic) stands in contrast w. their "send away" (RWP). **φαγεῖν** aor. act. inf. ἐσθίω (# *2266*) to eat. ◆ **17 εἰ μή** (# *1623; 3590*) except. **ἰχθύας** acc. pl. ἰχθύς (# *2716*) fish. Bread and fish form the basic diet of the poor of Galilee (Hill; DA; SB, 1:683-84). ◆ **18 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **φέρετε** pres. imp. act. φέρω (# *5770*) to carry, to bring. ◆ **19 κελεύσας** aor. act. part. κελεύω (# *3027*) to command, generally designates verbal orders from a superior (Thayer). Temp. or circum. part. **ἀνακλιθῆναι** aor. pass. inf. ἀνακλίνω (# *369*) to lay down; pass. to lie down, to sit down, to take one's place (at table) (Hill). **λαβών** aor. act. part. λαμβάνω (# *3284*) to take. Temp. or circum. part. **ἀναβλέψας** aor. act. part. ἀναβλέπω (# *329*) to look up. An outward sign of an inward dependence (DA). Temp. or circum. part. **εὐλόγησεν** aor. ind. act. εὐλογέω (# *2328*) to bless, to express praise and thanks. It was customary to pray at the beginning of the meals and at the end as an expression of dependence on God for all man's needs and of gratitude for His constant goodness (Moore, *Judaism*, 2:216f; SB, 1:685f; M, Berakoth, 6-8). **κλάσας** aor. act. part. (temp.) κλάω (# *3089*) to break. **ἔδωκεν** aor. ind. act. δίδωμι (# *1443*) to give. ◆ **20 ἔφαγον** aor. ind. act. ἐσθίω (# *2266*) to eat. **ἐχορτάσθησαν** aor. ind. pass. χορτάζω (# *5963*) to satisfy; pass. to be satisfied, to be filled; an effective aor., "to be completely satisfied" (RWP; Hagner). **ἦραν** aor. ind. act. αἴρω (# *149*) to take up, to pick up. **περισσεῦον** pres. act. part. περισσεύω (# *4355*) to exceed or remain over, to abound, to be in abundance. Part. used as subst. **κοφίνος** (# *3186*) basket, probably a large, heavy basket for carrying things (BAGD; DA). ◆ **21 ἐσθίοντες** pres. act. part. masc. nom. pl. s.v. 20. **ἦσαν** impf. ind. act. εἰμί (# *1639*) to be. **ὡσεί** (# *6059*) (w. numbers) about. **χωρίς** (# *6006*) without, here, besides (DA). ◆ **22 ἠνάγκασεν** aor. ind. act. ἀναγκάζω (# *337*) to compel, to force, to urge strongly (BAGD; DA). **ἐμβῆναι** aor. act. inf. ἐμβαίνω (# *1832*) to embark. Inf. gives the content of the compelling. **προάγειν** pres. act. inf. προάγω (# *4575*) to go before. **πέραν** (# *4305*) the other side. For the geographical problem s. Carson, 343. **ἕως οὗ** (# *2401; 4005*) until, while (DA). **ἀπολύσῃ** aor. subj. act. ἀπολύω (# *668*) to dismiss. ◆ **23 ἀπολύσας** aor. act. part. (temp.) "after." **ἀνέβη** aor. ind. act. ἀναβαίνω (# *326*) to go up. **ὄρος** (# *4001*) mountain; here, hill country (AM). **προσεύξασθαι** aor. mid. (dep.) inf. προσεύχομαι (# *4667*) to pray; inf. used to express purp. **γενομένης** aor. mid. (dep.) part. (temp.) γίνομαι (# *1181*). **ἦν** impf. ind. act. εἰμί s.v. 21. ◆ **24 σταδίους** acc. pl. στάδιον (# *5084*) stade, about 600 feet (Filson; EBC, 1:611; ABD, 6:901). Acc. of space. For the textual problem s. TC, 37; DA. **ἀπεῖχεν** impf. ind. act. ἀπέχω (# *600*) to be distant, to be away. **βασανιζόμενον** pres. pass. part. βασανίζω (# *989*) to torture, to torment, to harass (harassed by the waves, BAGD). **κυμάτων** gen. pl. κῦμα (# *3246*) wave. **ἄνεμος** (# *449*) wind. ◆ **25 τετάρτῃ...φυλακῇ** dat. sing. the fourth watch, between 3 and 6 A.M. The Romans divided the night into four watches of three hours each, beginning at 6 P.M. (Tasker; Hendriksen). Dat. of time expressing a point of time (MT, 243). **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*). **περιπατῶν** pres. act. part. περιπατέω (# *4344*) to walk. Part. of manner: "he came walking." ◆ **26 ἰδόντες** aor. act. part. (temp.) masc. nom. pl. ὁράω (# *3972*) to see. "When they saw...." **περιπατοῦντα** pres. act. part. acc. sing. s.v. 25. **ἐταράχθησαν** aor. ind. pass. ταράσσω (# *5429*) to be terrified. **ὅτι** (# *4022*) used to indicate quotation marks in direct speech, recitative. **φάντασμά** (# *5753*) appearance, apparition, ghost. **ἔκραξαν** aor. ind. act. κράζω (# *3189*) to cry out, to scream. ◆ **27 ἐλάλησεν** aor. ind. act. λαλέω (# *3281*) to speak. **θαρσεῖτε** pres. imp. act. θαρσέω (# *2510*) to be cheerful, to have courage, to have confidence and firmness of purp. in the face of danger (LN, 1:306). **φοβεῖσθε** pres. imp. mid. (dep.) φοβέομαι (# *5828*) to be afraid. Pres. imp. w. the neg. **μή** (# *3590*) indicates that an action in progress should discontinue (Bakker, 35ff; MKG, 247). ◆ **28 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **εἶπεν** aor. ind. act. λέγω (# *3306*). **εἶ** pres. ind. act. εἰμί (# *1639*) to be. Ind. used in a first class cond. cl., assuming the reality of the cond. **κέλευσον** aor. imp. act. κελεύω (# *3027*) to command. Generally followed by the aor. inf. w. the one receiving the order in the acc. (BAGD). **ἐλθεῖν** aor. act. inf. ἔρχομαι (# *2262*). Inf. in indir. discourse. ◆ **29 ἐλθέ** aor. imp. act. 2nd. pers. sing. ἔρχομαι. Aor. imp. used in a specific command (VANT, 345). **καταβάς** aor. act. part. (circum.) καταβαίνω (# *2849*) to disembark, to go down. **περιεπάτησεν** aor. ind. act. περιπατέω (# *4344*) to walk. That Peter walked on the water at Jesus' command indicates that Jesus had divine authority (DA). ◆ **30 βλέπων** pres. act. part. (temp.) βλέπω (# *1063*) to see. Expressing contemporaneous action. **ἐφοβήθη** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to be afraid. Ingressive aor.: "he became afraid." **ἀρξάμενος** aor. mid. (dep.) part. ἄρχομαι (# *806*) to begin. w. inf. Temp. or causal part. **καταποντίζεσθαι** pres. pass. inf. καταποντίζω (# *2931*) to throw into the sea, to drown; pass. to be sunk, to be drowned (BAGD). **σῶσον** aor. imp. act. σῴζω (# *5392*) to rescue, to save. ◆ **31 ἐκτείνας** aor. act. part. (circum.) ἐκτείνω to (# *1753*) stretch out. **ἐπελάβετο** aor. ind. mid. (dep.) ἐπιλαμβάνομαι (# *2138*) to take hold of, to grasp (w. gen.). **ὀλιγόπιστε** (# *3899*) voc. masc. sing. ὀλιγόπιστος little faith. It is not "no faith," but a "deficiency in faith" (EDNT). **εἰς τί** (# *1650; 5516*) "for what purpose?" "why?" (Carson, 346). **ἐδίστασας** aor. ind. act. διστάζω (# *1491*) to doubt, not to trust (DA). ◆ **32 ἀναβάντων** aor. act. part. ἀναβαίνω (# *326*) to go up, to embark. Gen. abs. **ἐκόπασεν** aor. ind. act. κοπάζω (# *3156*) to stop, to cease, to rest. ◆ **33 προσεκύνησαν** aor. ind. act. προσκυνέω (# *4686*) to fall down and worship. It includes awe and amazement (BBC). ◆ **34 διαπεράσαντες** aor. act. part. διαπεράω (# *1385*) to pass over, to cross over. The prep. in the vb. describes the carrying of the action through to a definite result, describing a journey to a goal (M, 301). ◆ **35 ἐπιγνόντες** aor. act. part. (temp.) ἐπιγινώσκω (# *2105*) to recognize. **ἀπέστειλαν** aor. ind. act. ἀποστέλλω (# *690*) to send. **προσήνεγκαν** aor. ind. act. προσφέρω (# *4712*) to bring to, to carry to. **τοὺς κακῶς ἔχοντας** pres. act. part. Subst. part. those having it bad, to be sick. ◆ **36 παρεκάλουν** impf. ind. act. παρακαλέω (# *4151*) to ask, to beseech. Impf. indicates the continual asking. **ἅψωνται** aor. subj. mid. (dep.) ἅπτομαι (# *721*) to touch (w. gen.) **κράσπεδον** (# *3192*) edge, border, hem of a garment; possibly tassel, which the Israelite was obligated to wear on the four corners of his outer garment (BAGD; Lachs, 172; TDNT; SB, 4:276-92). **ἥψαντο** aor. ind. mid. (dep.) ἅπτομαι (# *721*). **διεσώθησαν** aor. ind. pass. διασῴζω (# *1407*) to save, to heal completely. The prep. w. the vb. is perfective indicating a thorough healing (MH, 301f).

Matthew 15

◆ **1 Ἱεροσολύμων** (# *2647*) gen. pl. Jerusalem. The rabbis of Jerusalem were held in high esteem and their wisdom was especially praised (SB, 1:691). **Φαρισαῖοι** (# *5757*) Pharisees (TJ, 70-76; JPB, 380-451). ◆ **2 παραβαίνουσιν** pres. ind. act. παραβαίνω (# *4124*) to transgress. Pres. points to a continual or habitual practice. **παράδοσις** (# *4142*) tradition. The body of commentary added to the law and transmitted orally. The scribes and Pharisees regarded it as of equal importance w. the Law. It was later written and codified to form the Mishnah (Hill; Moore, *Judaism*, 1:251-62; SB, 1:691-95; TDNT, 6:661f; TLS, 1-262). **πρεσβύτερος** (# *4565*) older, elder; pl. the learned ones (TDNT; DJG, 201-203). **νίπτονται** pres. ind. mid. (dir. mid.) νίπτω (# *3782*) to wash. For the custom of hand washing s. M, Yadaim; SB, 1:695-704; LT, 2:10-15. Habitual pres. **ὅταν** (# *4020*) w. subj., when, whenever. **ἐσθίωσιν** pres. subj. act. ἐσθίω (# *2266*) to eat. ◆ **3 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **καί** also. **διά** (# *1328*) w. acc., because of (RWP). **ἐντολή** (# *1953*) commandment. Jesus counterattacks–the disciples transgress the unwritten tradition, they transgress God's commandment (Hill). This points to the pointlessness of observing the laws of ritual purity without moral righteousness (DJG, 130). ◆ **4 τίμα** pres. imp. act. τιμάω (# *5506*) to honor. **κακολογῶν** pres. act. part. κακολογέω (# *2800*) to speak evil of, to insult. **ἤ** (# *2445*) or. **τελευτάτω** pres. imp. act. 3rd. pers. sing. τελευτάω (# *5462*) to die. W. the dat. as a translation of the Heb. inf. absolute: "let him surely die" (BG, 21). ◆ **5 ὃς ἄν** (# *4005; 165*) w. subj., introduces a rel. cl. which forms the hypothetical cond. of a cond. sentence. **εἴπῃ** aor. subj. act. λέγω (# *3306*). **δῶρον** (# *1565*) gift, present, a reference to practice of korban in which a man dedicates his property to God and is not obligated to take care of his parents (Hill; M, Nedarim; SB, 1:711-17; J.D.M. Derrett, "ΚΟΡΒΑΝ, Ο ΕΣΤΙΝ ΔΩΡΟΝ," *NTS* 16 [1970]: 364-68; Hagner; Luz; s. Mk. 7:11). **ὠφεληθῇς** aor. subj. pass. ὠφελέω (# *6067*) to profit, to benefit. ◆ **6 οὐ μή** (# *4024; 3590*) not at all, a strong neg. (MT, 96). **τιμήσει** fut. ind. act. s.v. 4. "Need not honor" (BD, 184). **ἠκυρώσατε** aor. ind. act. ἀκυρόω (# *218*) to make without authority, to make null and void, used in the papyri in the legal sense to cancel or make void a will or a debt (MM). Aor. looks at the accomplished fact. ◆ **7 ὑποκριταί** voc. pl. ὑποκριτής (# *5695*) hypocrite, a legalist who manipulates the law w. casuistry and hair-splitting interpretations for his own benefit (AM, CXV-CXXIII). **ἐπροφήτευσεν** aor. ind. act. προφητεύω (# *4736*) to prophesy. ◆ **8 χείλεσίν** dat. pl. χεῖλος (# *5927*) lip. Instr. dat. **τιμᾷ** pres. ind. act. s.v. 4. **πόρρω** (# *4522*) far, far away. **ἀπέχει** pres. ind. act. ἀπέχω (# *600*) to be distant, to be far away. ◆ **9 μάτην** (# *3472*) adv. in vain, to no end. **σέβονται** pres. ind. mid. (dep.) σέβομαι (# *4936*) to worship; the honoring of God through acts of obedience to His will (NIDNTT; TDNT). **διδάσκοντες** pres. act. part. διδάσκω (# *1438*) to teach. Part. of manner showing how the vain worship is being carried out. ◆ **10 προσκαλεσάμενος** aor. mid. (indir. mid.) part. (temp.) προσκαλέω (# *4673*) to summon, to call to. **ἀκούετε** pres. imp. act. ἀκούω (# *201*) to hear. **συνίετε** pres. imp. act. συνίημι (# *5317*) to understand, to comprehend, to employ one's capacity for understanding and thus arrive at insight (LN, 1:380). ◆ **11 εἰσερχόμενον** pres. mid. (dep.) part. εἰσέρχομαι (# *1656*) to come in, to go in. Part. used as subst. **κοινοῖ** pres. ind. act. κοινόω (# *3124*) to make common, to defile (DJG, 130). **ἐκπορευόμενον** pres. mid. (dep.) part. ἐκπορεύομαι (# *1744*) to go out, to go forth. ◆ **12 προσελθόντες** aor. act. part. (temp.) προσέρχομαι (# *4665*) to come to. **οἶδας** (# *3857*) perf. ind. act. 2nd. pers. sing. to know. Def. perf. w. pres. meaning. **ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*) to hear. "When they heard." **ἐσκανδαλίσθησαν** aor. ind. pass. σκανδαλίζω (# *4997*) to cause to stumble, indicating deep religious offense at the preaching of Jesus, which causes and includes denial and rejection of Jesus (TDNT). ◆ **13 φυτεία** (# *5884*) plant, a cultivated plant (EGT), a figure common among Judaism (SB, 1:720-21) and the Dead Sea community (Hill; Gnilka; 1QS 8:5; 11:8). **ἣν** (# *4005*) rel.

pron., which fem. sing. acc. **ἐφύτευσεν** aor. ind. act. φυτεύω (# *5885*) to plant. **ἐκριζωθήσεται** fut. ind. pass. ἐκριζόω (# *1748*) to tear out by the roots. Jesus is saying that the Pharisees were not truly part of God's planting and will be uprooted at the final judgment (Carson, 350; DA; BBC). ◆ **14 ἄφετε** aor. imp. act. ἀφίημι (# *918*) to leave, to leave alone. **ὁδηγός** (# *3843*) guide. **ὁδηγῇ** pres. subj. act. ὁδηγέω (# *3842*) to lead along the way. Subj. w. **ἐάν** (# *1569*) used in 3rd. class cond. cl. which assumes the possibility of the cond. **πεσοῦνται** fut. ind. mid. (dep.) πίπτω (# *4406*) to fall. ◆ **15 φράσον** aor. imp. act. φράζω (# *5851*) to explain, to interpret, sometimes w. the implication that the text in question is difficult or complex (LN, 1:405). ◆ **16 ἀκμήν** (# *197*) adverbial acc., still, places emphasis at the beginning of a sentence: "Even at this crucial juncture, are you without understanding?" (Hill). **καί** (# *2779*) also. **ἀσύνετος** (# *852*) without understanding, not comprehending s.v. 10. ◆ **17 νοεῖτε** pres. ind. act. νοέω (# *3783*) to comprehend, to understand, to comprehend something on the basis of careful thought and consideration (LN, 1:380). Ind. used in a question expecting the answer "yes." **εἰσπορευόμενον** pres. mid. (dep.) part. nom. n. sing. εἰσπορεύομαι (# *1660*) to go in. Part. used as subst. **χωρεῖ** pres. ind. act. χωρέω (# *6003*) to go out. Gnomic pres. **ἀφεδρῶνα** acc. sing. ἀφεδρών (# *909*) drain, latrine. For sanitary conds. s. Edward Neufeld, "Hygiene Conditions in Ancient Israel," *BA* 34 (1971): 42-66; DJG, 125-32). **ἐκβάλλεται** pres. ind. pass. ἐκβάλλω (# *1675*) to throw out. Gnomic pres. ◆ **18 κἀκεῖνα** = καὶ ἐκεῖνα (# *2797*) those things. **κοινοῖ** pres. ind. act. κοινόω (# *3124*) to make common, to defile (BAGD). For a treatment of the laws of purity s. Roger P. Booth, *Jesus and the Laws of Purity: Tradition History and Legal History in Mark 7*, JSNTSS 13 (Sheffield: JSOT Press, 1986): 117-224. ◆ **19 διαλογισμός** (# *1369*) disputing, doubts, reason. Perhaps a reference to the evil impulse (DA). **πορνεία** (# *4518*) illicit sexual activity (TDNT). **κλοπαί** nom. pl. κλοπή (# *3113*) theft. **βλασφημία** (# *1060*) slander, blaspheming (DJG, 75-77). For a comparison of the catalogues of sins in the NT and the ancient world s. DCNT, 67-70; DA; Luz. ◆ **20 κοινοῦντα** pres. act. part. nom. n. pl. s.v. 18. **χερσίν** dat. pl. χείρ (# *5931*) hand, dat. of means: "with unclean hands." **φαγεῖν** aor. act. inf. ἐσθίω (# *2266*) to eat. Inf. used as noun. Subject of the vb. (BD, 205). ◆ **21 ἐξελθών** aor. act. part. (temp.) ἐξέρχομαι (# *2002*) to go out. **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω (# *432*) to depart. **μέρη** acc. pl. μέρος (# *3538*) part, pl. region. For the social background of this region s. Gerd Theissen, "Lokal- und Sozialkolorit in der Geschichte von der syrophönikischen Frau (Mk 7:24-30)," *ZAW* 75 (1984): 202-25. ◆ **22 Χαναναία** (# *5914*) Canaanite. The term was perhaps used because these were the ancient enemies of Israel (DA; for more discussion s. BBC). **ὁρίων** gen. pl. ὅριον (# *3990*) boundary, pl. area. **ἐξελθοῦσα** aor. act. part. nom. fem. sing. ἐξέρχομαι (# *2002*) s.v. 21. **ἔκραζεν** impf. ind. act. κράζω (# *3189*) to cry out. Impf. indicates she kept on calling out (Filson). **ἐλέησον** aor. act. imp. ἐλεέω (# *1796*) to have mercy, pity, to show mercy. Aor. imp. calls for a specific action. **δαιμονίζεται** pres. ind. pass. δαιμονίζομαι (# *1227*) to be possessed w. a demon. ◆ **23 ἀπεκρίθη** aor. ind. pass. (dep.) s.v. 3. **προσελθόντες** aor. act. part. προσέρχομαι (# *4665*) to come to. Temp. or circum. part. **ἠρώτουν** impf. ind. act. ἐρωτάω (# *2263*) to ask, to inquire, to request. Impf. pictures the continuous action in the past. **ἀπόλυσον** aor. imp. act. ἀπολύω (# *668*) to send away. Possibly, "send her away w. her request granted" (Meyer; DA). Aor. imp. calls for a specific action. **κράζει** pres. ind. act. s.v. 22. Pres. is "she keeps continually calling out!" **ὄπισθεν** (# *3957*) w. gen., after. (BD, 115). ◆ **24 ἀποκριθείς** aor. pass. (dep.) part. s.v. 3. **εἶπεν** aor. ind. act. λέγω (# *3306*). **ἀπεστάλην** aor. ind. pass. ἀποστέλλω (# *690*) to send, to commission. S. 10:2, 5. Theol. pass., "sent by God." **ἀπολωλότα** perf. act. part. ἀπόλλυμι (# *660*) to lose, to be lost (s. 10:6). ◆ **25 ἐλθοῦσα** aor. act. part. (circum.) (fem.) ἔρχομαι (# *2262*) to come, to go. **προσεκύνει** impf. ind. act. προσκυνέω (# *4686*) to worship. The continual action of the impf. indicates her persistence (Filson). **βοήθει** pres. imp. act. βοηθέω (# *1070*) to help, w. obj. in dat. Pres. imp. here pictures an excited request to begin an action which is not going on (Bakker, 83f; MKG, 272). ◆ **26 οὐκ** (# *4024*) not, used in a question expecting the answer "no." **λαβεῖν** aor. act. inf. λαμβάνω (# *3284*) to take. **βαλεῖν** aor. act. inf. βάλλω (# *965*) to cast, to throw. The infs. explain the adj. **καλον**. **κυναρίοις** dat. pl. κυνάριον (# *3249*) dog, little dog. A house dog or lap dog in contrast to a dog of the street or farm (BAGD). Dat. as indir. obj. ◆ **27 ναί** (# *3721*) certainly. **ψιχίον** (# *6033*) crumb, little morsel, dimin. form. **πιπτόντων** pres. act. part. gen. pl. s.v. 14. Part. as adj. Crumbs the size of a olive were to be gathered up (SB, 4:ii, 625-27; 4:i, 526). ◆ **28 γενηθήτω** aor. imp. pass. (dep.) 3rd. sing. γίνομαι (# *1181*) to become, to happen. Used w. dat. of personal interest. **ἰάθη** aor. ind. pass. ἰάομαι (# *2615*) to heal. ◆ **29 μεταβάς** aor. act. part. (temp.) μεταβαίνω (# *3553*) to pass over, to withdraw, to depart. **ἦλθεν** aor. ind. act. s.v. 25. **ἀναβάς** aor. act. part. (temp.) ἀναβαίνω (# *326*) to go up. **ἐκάθητο** impf. ind. mid. (dep.) κάθημαι (# *2764*) to sit down, to sit. ◆ **30 προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **ἔχοντες** pres. act. part. nom. masc. pl. ἔχω (# *2400*) to have. **μεθ' ἑαυτῶν** (# *3552; 1571*) refl. pron. 3rd. pers., "with themselves." **χωλός** (# *6000*) lame. **τυφλός** (# *5603*) blind (DJG, 81-82). **κυλλός** (# *3245*) cripple, crippled, deformed; used of a limb of the body which is in any way abnormal or incapable of being used (BAGD). **κωφός** (# *3273*) dumb, deaf. **ἑτέρους**, acc. pl. ἕτερος (# *2283*) other. "Others different from those named" (BD, 161). **ἔρριψαν** aor. ind. act. ῥίπτω (# *4849*) to cast, to fling, not carelessly but in haste (RWP). This implies acknowledgment of his lordship (Gundry; s. Test. Job 39:3). **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal. Aor. summarizes His acts. ◆ **31 θαυμάσαι** aor. act. inf. θαυμάζω (# *2513*) to marvel, to wonder at. Inf. w. **ὥστε** (# *6063*) expresses results. **βλέποντας** pres. act. part. (temp.) acc. pl. βλέπω (# *1063*) to see. Acc. w. inf. **λαλοῦντας** pres. act. part. λαλέω (# *3281*) to speak, to talk. **ὑγιεῖς** acc. pl. ὑγιής (# *5618*) well. **περιπατοῦντας** pres. act. part. acc. pl. περιπατέω (# *4344*) to walk about. **ἐδόξασαν** aor. ind. act. δοξάζω (# *1519*) to glorify, to praise. ◆ **32 προσκαλεσάμενος** aor. mid. part. προσκαλέω (# *4673*) to call, to summon. **εἶπεν** aor. ind. act. λέγω (# *3306*). **σπλαγχνίζομαι** (# *5072*) pres. ind. mid. (dep.) to have compassion, to be inwardly moved. **ἡμέραι** nom. pl. ἡμέρα (# *2465*) day, a parenthetic nom. to express time (RG, 460; MT, 231; BD, 79-80). **φάγωσιν** aor. subj. act. ἐσθίω (# *2266*) to eat. Indir. question w. the deliberative subj. (RWP). **ἀπολῦσαι** aor. act. inf. s.v. 23. **νήστεις** acc. pl. νῆστις (# *3765*) not eating, hungry. **μήποτε** (# *3607*) w. subj., lest. **ἐκλυθῶσιν** aor. subj. pass. ἐκλύομαι (# *1725*) pass. to be without strength, to be weary (TLNT). ◆ **33 πόθεν** (# *4470*) where. **ἡμῖν** dat. pl. ἐγώ (# *1609*) dat. personal interest, "Where is there for us ...?" **τοσοῦτος** (# *5537*) nom. pl. so much. **χορτάσαι** aor. act. inf. χορτάζω (# *5963*) to satisfy, to fill w. food. Inf. expresses result. ◆ **34 πόσος** (# *4531*) how many. **ἰχθύδια** acc. pl. ἰχθύδιον (# *2715*) dimin. small fish. For dimins. w. this ending s. MH, 344-46. They speak disparagingly of their provision (Bengel). ◆ **35 παραγγείλας** aor. act. part. (temp.) παραγγέλλω (# *4133*) to give instruction, to command. **ἀναπεσεῖν** aor. act. inf. ἀναπίπτω (# *404*) to sit down, to recline for eating. It denotes the act rather than the stage (AS). Inf. w. vb. of commanding. ◆ **36 ἔλαβεν** aor. ind. act. s.v. 26. **ἰχθύας** acc. pl. ἰχθύς (# *2716*) fish. **εὐχαριστήσας** aor. act. part. (temp.) εὐχαριστέω (# *2373*) to give thanks. **ἔκλασεν** aor. ind. act. κλάω (# *3089*) to break. **ἐδίδου** impf. ind. act. δίδωμι (# *1443*) to give. Impf. pictures the repeated giving. ◆ **37 ἔφαγον** aor. ind. act. s.v. 32. **ἐχορτάσθησαν** aor. ind. pass. χορτάζω (# *5963*) to fill to satisfy; pass. to eat one's fill, to be satisfied (BAGD). **περισσεῦον** pres. act. part. περισσεύω (# *4355*) to be in abundance, to be in excess. Part. as subst. **ἦραν** aor. ind. act. αἴρω (# *149*) to lift up. **σπυρίδας** acc. pl. σπυρίς (# *5083*) basket, a flexible mat basket used for carrying fish or fruit (Tasker). ◆ **38 ἐσθίοντες** pres. act. part. nom. masc. pl. ἐσθίω (# *2266*) Part. as subst. **ἦσαν** impf. ind. act. εἰμί (# *1639*). ◆ **39 ἀπολύσας** aor. act. part. s.v. 23. **ἐνέβη** aor. ind. act. ἐμβαίνω (# *1832*) to embark, to get into.

Matthew 16

◆ **1 προσελθόντες** aor. act. part. (temp.) προσέρχομαι (# *4665*) to come to. **πειράζοντες** pres. act. part. πειράζω (# *4279*) to try, to test, to tempt, to obtain information to be used against a person by trying to cause someone to make a mistake (LN, 1:330; Trench, *Synonyms*; TLNT). Part. of manner describing how they asked. **ἐπηρώτησαν** aor. ind. act. ἐπερωτάω (# *2089*) to ask, to ask for; prep. w. the vb. is directive and concentrates the vb.'s action upon some object (MH, 312). **σημεῖον** (# *4956*) sign, here used in the sense of a proof of Jesus' power and eschatological office (DA). **ἐπιδεῖξαι** aor. act. inf. ἐπιδείκνυμι (# *2109*) to show. For the prep. w. the vb. s. MH, 312. Inf. after a vb. of asking. ◆ **2 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer (s. Matt. 4:4). **ὄψιος** (# *4070*) evening. **γενομένης** aor. mid. (dep.) part. gen. fem. sing. γίνομαι (# *1181*) to become, to happen; part. used as gen. abs. **εὐδία** (# *2304*) fair or calm weather (RWP; DC 7,70). **πυρράζει** pres. ind. act. πυρράζω (# *4793*) to be red like fire. ◆ **3 πρωΐ** (# *4745*) early morning. **χειμών** (# *5930*) rainy, stormy weather. **στυγνάζων** pres. act. part. στυγνάζω (# *5145*) to be or become dark, gloomy. **γινώσκετε** pres. ind. act. γινώσκω (# *1182*) to know, w. inf. to know how to (BD, 199, 200). **διακρίνειν** pres. act. inf. διακρίνω (# *1359*) to divide, to discern. For rabbinical weather rules s. SB, 1:727-28. **δύνασθε** pres. ind. mid. (dep.) δύναμαι (# *1538*) to be able to. ◆ **4 μοιχαλίς** (# *3655*) adulterous. **ἐπιζητεῖ** pres. ind. act. ἐπιζητέω (# *2118*) to seek, to seek after (for the prep. w. the vb. s. MH, 312). Pres. stresses the habitual action. **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. For a discussion of the sign of Jonah s. DJG, 754-56; Eugene H. Merrill, "The Sign of Jonah," *JETS* 23 (1980): 23-30. **εἰ μή** (# *1623*; *3590*) except. **καταλιπών** aor. act. part. (circum.) καταλείπω (# *2901*) to leave behind. **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to go away. ◆ **5 ἐλθόντες** aor. act. part. (temp.) ἔρχομαι (# *2262*) to come, to go. **ἐπελάθοντο** aor. ind. mid. (dep.) ἐπιλανθάνομαι (# *2140*) to forget. **λαβεῖν** aor. act. inf. λαμβάνω (# *3284*) to take. Inf. as obj. or epex. ◆ **6 ὁρᾶτε** pres. imp. act. ὁράω (# *3972*) to see, to beware. **προσέχετε** pres. imp. act. προσέχω (# *4668*) to pay attention to, to give heed to. Pres. imp. calls for a constant watchfulness. **ζύμη** (# *2434*) leaven. For the symbol of leaven s. 13:33. Jesus meant their teaching, the rigid legalism and casuistical sophistry of the Pharisees and the political opportunism and worldly materialism of the Sadducees (Tasker). ◆ **7 διελογίζοντο** impf. ind. mid. (dep.) διαλογίζομαι (# *1368*) to reason, to dispute. **ἑαυτοῖς** (# *1571*) refl. pron. 3rd. pers. dat. pl. Either "each man in his own mind," or "among themselves" (EGT). **ὅτι** (# *4022*) either causal (because) or recitative, indicating quotation marks. **ἐλάβομεν** aor. ind. act. λαμβάνω (# *3284*). ◆ **8 γνούς** aor. act. part.

masc. nom. sing. γινώσκω (# *1182*) to know recognize. Temp. or causal part. **ὀλιγόπιστος** (# *3899*) nom. pl. little faith, trust, confidence, assurance in the power of Christ to provide food as He had done before (Allen). ◆ **9 οὔπω** (# *4037*) not yet. **νοεῖτε** pres. ind. act. νοέω (# *3783*) to grasp w. the mind, to understand. **μνημονεύετε** pres. ind. act. μνημονεύω (# *3648*) to remember. **κοφίνος** (# *3186*) basket (s. 14:20). ◆ **10 τετρακισχίλιοι** (# *5483*) four thousand. **σπυρίς** (# *5083*) basket s. Matt. 15:37. **ἐλάβετε** aor. ind. act. λαμβάνω (# *3284*) s.v. 7. ◆ **11 εἶπον** aor. ind. act. λέγω (# *3306*). ◆ **12 συνῆκαν** aor. ind. act. συνίημι (# *5317*) to comprehend, to understand and evaluate (LN, 1:380, 383). ◆ **13 ἐλθών** aor. act. part. s.v. 5. **μέρη** acc. pl. μέρος (# *3538*) part, pl. area, followed by gen. denoting the villages of the area (DA; BAGD). **ἠρώτα** impf. ind. act. ἐρωτάω (# *2263*) to ask; incep. impf. "he began to question" (RWP). **εἶναι** pres. act. inf. εἰμί (# *1639*) to be. Inf. in indir. discourse. ◆ **14 εἶπαν** aor. ind. act. s.v. 5. **οἱ μέν** (# *3525*) some. **ἄλλοι** (# *257*) others. **ἕτεροι** (# *2283*) others, distinguishing them not merely numerically but also generically (EGT). **ἤ** or. ◆ **15 λέγει** pres. ind. act. λέγω (# *3306*) to say. hist. pres. **ὑμεῖς** "you," emphatic & contrasting. ◆ **16 ἀποκριθείς** aor. part. pass. (dep.) ἀποκρίνομαι to answer (s.v. 2). **εἶ** pres. ind. act. 2nd. pers. sing. εἰμί (# *1639*). **ὁ Χριστὸς** (# *5986*) the Messiah, the anointed one, used without the art. it has the character of a personal name, w. the art. it is a title of the one promised in the Old Testament (SB, 1:6ff; TDNT; DJG, 106-117; NIDNTT; EDNT, 3:1147-65, 1242; NIDOTTE; for a historical, but critical study s. Martin Karrer, *Der Gesalbte* [Göttingen: Vandenhoeck & Ruprecht, 1991]). **ζῶντος** pres. act. part. ζάω (# *2409*) to live. God alone has life in Himself and gives life (DA; s. D. Verseput, "The Role and Meaning of the 'Son of God' Title in Matthew's Gospel," *NTS* 33 [1987]: 532-56). ◆ **17 μακάριος** (# *3421*) blessed, happy s. Matt. 5:3. **σὰρξ καὶ αἷμα** ("flesh and blood") is a Jewish way of referring to man in his entirety, but in his natural weakness. It had become a t.t. meaning "human agency" in contrast to divine agency (Hill; DA; TDNT). **ἀπεκάλυψέν** aor. ind. act. ἀποκαλύπτω (# *636*) to unveil, to reveal. ◆ **18 κἀγώ** = καὶ ἐγώ "I also." **πέτρᾳ** (# *4376*) fem. dat. sing. rock, cliff, ledge. Used by Josephus to describe the massive fitted stone blocks in the towers of Jerusalem (Jos., *JW*, 6:410), as contrasted w. the ordinary rocks that men carry around (πέτρος a small detachment of the massive ledge [RWP]) (Jos., *JW*, 5:174, note 175); also used of huge rocks suited for the foundation of buildings (s. 7:24; JosAsen 22:13). **οἰκοδομήσω** fut. ind. act. οἰκοδομέω (# *3868*) to build. "Upon this rock of revealed truth I will build my church" (Allen). **ἐκκλησία** (# *1711*) assembly, gathering, church (s. TDNT; NIDNTT; NTW). **πύλαι** nom. pl. πύλη (# *4783*) gate. **ᾅδου** gen. sing. ᾅδης (# *87*) hades, the underworld, death (TDNT; SB, 4:1016-29). **κατισχύσουσιν** fut. ind. act. κατισχύω (# *2996*) to overpower, to have strength against, to gain mastery over (RWP). ◆ **19 δώσω** fut. ind. act. δίδωμι (# *1443*) to give. **κλεῖδας** acc. pl. κλείς (# *3090*) key (BBC). **δήσῃς** aor. subj. act. δέω (# *1313*) to bind. **ἔσται δεδεμένον** fut. ind. mid. (dep.) εἰμί w. perf. pass. part. δέω. **λύσῃς** aor. subj. act. λύω (# *3395*) to loose. **ἔσται λελυμένον** fut. w. the perf. pass. part. This construction is the fut. perf. pass. periphrastic trans.: "will have been bound," "will have been loosed." It is the church on earth carrying out heaven's decisions, not heaven ratifying the church's decision (AM; for a discussion s. VA, 471-74; GI, 80-82; Gundry). ◆ **20 διεστείλατο** aor. ind. mid. (dep.) διαστέλλομαι (# *1403*) to instruct, to order. (Another reading has ἐπετίμησεν aor. ind. act. ἐπιτιμάω [# *2203*] to reprove, to sternly warn, to seriously warn.) **μηδενί** dat. sing. indir. obj. μηδείς (# *3594*) no one. **εἴπωσιν** aor. subj. act. λέγω (# *3306*) to say, to tell. ◆ **21 ἤρξατο** aor. ind. mid. (dep.) ἄρχομαι (# *806*) to begin. The vb. is emphatic and indicates that a new stage in the self-revelation of Jesus has now been reached (Tasker). **δεικνύειν** pres. act. inf. δείκνυμι (# *1259*) to show. **δεῖ** (# *1256*) it is necessary, often w. the implication of inevitability (LN, 1:672) w. acc. and inf. **ἀπελθεῖν** aor. act. inf. s.v. 4. **παθεῖν** aor. act. inf. πάσχω (# *4248*) to suffer. **ἀποκτανθῆναι** aor. pass. inf. ἀποκτείνω (# *650*) to kill. **ἡμέρᾳ** (# *2465*) day. Dat. of time: "on the third day." **ἐγερθῆναι** aor. pass. inf. ἐγείρω (# *1586*) pass. to be raised. ◆ **22 προσλαβόμενος** aor. mid. part. προσλαμβάνω (# *4689*) to take to oneself, to take aside. Temp. or circum. part. **ἐπιτιμᾶν** pres. act. inf. s.v. 20. **ἵλεως** (# *2664*) gracious, merciful. "May God be gracious to you," that is, "may God in His mercy spare you this" (BAGD). It could be from חָלִילָה meaning, "far be it from you"(BD, 71; MT, 309). **οὐ μή** never, emphatic neg. **ἔσται** fut. ind. mid. (dep.) εἰμί. ◆ **23 στραφείς** aor. pass. (w. refl. meaning BAGD) part. (circum.) στρέφω (# *5138*) to turn, to turn oneself. **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to depart. Pres. imp. often is used to express an order involving motion (Bakker, 82; VANT, 343). **ὀπίσω** (# *3958*) adv. as prep. w. gen., behind; here, phrase means "get out of my sight!" (BAGD). **σκάνδαλον** (# *4998*) stumbling block, occasion to sin (TDNT; BBC). **φρονεῖς** pres. ind. act. φρονέω (# *5858*) to set one's mind on, to be intent on. ◆ **24 θέλει** pres. ind. act. θέλω (# *2527*) to be willing, to purpose, generally based on a preference or desire (LN, 1:357). **ἐλθεῖν** aor. act. inf. s.v. 5. **ἀπαρνησάσθω** aor. imp. mid. (dep.) 3rd. pers. sing. ἀπαρνέομαι (# *565*) to deny, to deny oneself, an act in wholly unselfish manner, give up his personality (BAGD). **ἀράτω** aor. imp. act. 3rd. pers. sing. αἴρω (# *149*) to take up. Aor. imps. call for a specific and decisive action. **ἀκολουθείτω** pres. imp. act. 3rd. pers. sing. ἀκολουθέω (# *199*) to follow after, used often in the sense of following like a disciple. The action called for by the aor. imps. stand at the beginning of the disciple's journey and is to be followed by a continued determination to stick to the chosen path indicated by the pres. imp. (DA). ◆ **25 ὃς ἐάν** (# *4005; 1569*) whoever. **θέλῃ** pres. subj. act. s.v. 24. **σῶσαι** aor. act. inf. σῴζω (# *5392*) to save. **ἀπολέσει** fut. ind. act. **ἀπολέσῃ** aor. subj. act. ἀπόλλυμι (# *660*) to lose. **ἕνεκεν** (# *1915*) w. gen. because of, for the sake of. **εὑρήσει** fut. ind. act. εὑρίσκω (# *2351*) to find. ◆ **26 ὠφεληθήσεται** fut. ind. pass. ὠφελέω (# *6067*) to benefit, to help, to aid; pass. to have benefit, to profit. **ἐάν** (# *1569*) introduces a supposed case (RWP). **κερδήσῃ** aor. subj. act. κερδαίνω (# *3045*) to win, to gain, to make a profit. **ζημιωθῇ** aor. subj. pass. ζημιόω (# *2423*) to suffer loss, to suffer confiscation (Allen). **ἤ** (# *2445*) or. **δώσει** fut. ind. act. δίδωμι (# *1443*) to give. **ἀντάλλαγμα** (# *498*) something given in exchange. The prep. **ἀντί** (# *505*) in the noun indicates reciprocity and implies the equivalence of the object to that against which it is set (MH, 297). A man must surrender his life and nothing less to God; no exchange is possible and nothing would compensate for such a loss (McNeile; BAGD). ◆ **27 μέλλει** pres. ind. act. μέλλω (# *3516*) to be about to, used w. the inf. to express the fut. **ἀποδώσει** fut. ind. act. ἀποδίδωμι (# *625*) to give back, to repay. **πρᾶξις** (# *4552*) deed, conduct; the sum of one's doings, including that self-denial, adherence to one's faith and confession (Meyer). ◆ **28 ἑστώτων** perf. act. part. ἵστημι (# *2705*) to stand. **οἵτινες** (# *4015*) nom. pl. rel. pron., who. Used either in the sense of ὅς, or in the classical sense w. a generic meaning, that is, "which, as others of the same class" (IBG, 123-24; M, 91-92). **γεύσωνται** aor. subj. mid. (dep.) γεύομαι (# *1174*) to taste, w. gen. **ἕως ἄν** (# *2401; 323*) w. subj., until. **ἴδωσιν** aor. subj. act. ὁράω (# *3972*) to see. Subj. in an indef. temp. clause. **ἐρχόμενον** pres. mid. (dep.) part. ἔρχομαι (# *2262*) adj. part.

Matthew 17

◆ **1 μεθ᾽** = μετά (# *3552*) w. acc., after. **ἕξ** (# *1971*) six. Means "on the sixth day" (McNeile), or "on the seventh day." Foster R. McCurley, Jr., "'And after Six Days' (Mark 9:2): A Semitic Literary Device," *JBL* 93 (1974): 67-81. **παραλαμβάνει** pres. ind. act. παραλαμβάνω (# *4161*) to take w. Hist. pres. **ἀναφέρει** pres. ind. act. ἀναφέρω (# *429*) to take up. Hist. pres. **ὄρος ὑψηλόν** acc. sing., high mountain. Mt. Tabor is the traditional site, but Mt. Hermon has been suggested (DA), as well as Mt. Meron (W. Liefeld, ND, 167). **κατ᾽ ἰδίαν** (# *2848; 2625*) by oneself, privately. ◆ **2 μετεμορφώθη** aor. ind. pass. μεταμορφόω (# *3565*) to transform, to change in form, a transformation that is outwardly visible. Jesus took the form of his heavenly glory (BBKA; DJG, 834-41). **ἔμπροσθεν** (# *1859*) w. gen., before. **ἔλαμψεν** aor. ind. act. λάμπω (# *3290*) to shine, to gleam. Perhaps a reference to the Shekinah glory of God. S. 1 Enoch 14:18-22. **ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become. **λευκός** (# *3328*) bright, shining, gleaming. ◆ **3 ὤφθη** aor. ind. pass. ὁράω (# *3972*) to see. Pass. to be seen, to appear. For a sing. vb. w. a pl. subject s. BD, 74f. **συλλαλοῦντες** pres. act. part. συλλαλέω (# *5196*) to talk w. Part. of manner, or temp.: "as they were conversing." ◆ **4 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **ἡμᾶς** us, emphasized by its acc. position used w. the inf. **εἶναι** pres. act. inf. εἰμί. For the inf. explaining the adj. s. DM, 219. **εἰ θέλεις** (# *1623; 2527*) "if you desire." In Hellenistic use equal to "please" (BD, 190). **ποιήσω** fut. ind. act. ποιέω (# *4472*) to do, to make. For the cond. cl. s. VA, 294-96. **σκηνάς** acc. pl. σκηνή (# *5008*) tent, booth, dwelling place. ◆ **5 λαλοῦντος** pres. act. part. λαλέω (# *3281*) to speak. Gen. abs. expressing contemporaneous time: "while he was speaking." **νεφέλη** (# *3749*) cloud. The cloud indicates the presence of God (Leifeld, ND, 178). **φωτεινός** (# *5893*) shining, bright, radiant. **ἐπεσκίασεν** aor. ind. act. ἐπισκιάζω (# *2173*) to overshadow. Here the acc. pictures the motion of the cloud as it enveloped them (McNeile). **λέγουσα** pres. act. part. nom. fem. sing. λέγω (# *3306*) to speak. It was the Shekinah from which the divine Voice proceeded (McNeile). **ἀγαπητός** (# *28*) beloved. Often used of an only son (Leifeld, ND, 176). **εὐδόκησα** aor. ind. act. εὐδοκέω (# *2305*) to be pleased w. **ἀκούετε** pres. imp. act. ἀκούω (# *201*) to hear, to listen to; w. gen. to obey (DA). ◆ **6 ἀκούσαντες** aor. act. part. (temp.), indicating antecedent action. "When they heard...." **ἔπεσαν** aor. ind. act. πίπτω (# *4406*) to fall. **ἐφοβήθησαν** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to be afraid. Ingressive aor. "They became afraid." ◆ **7 προσῆλθεν** aor. ind. act. προσέρχομαι (# *4665*) to come to, to go to. **ἁψάμενος** aor. mid. (dep.) part. ἅπτομαι (# *721*) to touch. Circum. part. w. gen. **ἐγέρθητε** aor. imp. pass. ἐγείρω (# *1586*) to rise up; pass. to get up. Aor. imp. calls for a specific act. **φοβεῖσθε** pres. imp. mid. (dep.) s.v. 6. Pres. imp. w. the neg. indicates the action in progress should cease: "Stop being afraid!" (Bakker, 35ff). ◆ **8 ἐπάραντες** aor. act. part. ἐπαίρω (# *2048*) to lift up. **εἶδον** aor. ind. act. ὁράω (# *3972*). **εἰ μή** (# *1623; 3590*) except. The transfiguration is revelation and gives a divine confirmation of the sayings about the coming of the Son of Man (Leifeld, ND, 179). ◆ **9 καταβαινόντων** pres. act. part. καταβαίνω (# *2849*) to go down. Used as gen. abs. expressing contemporaneous time: "while they were going down." **ἐνετείλατο** aor. ind. mid. (dep.) ἐντέλλομαι (# *1948*) to command. **εἴπητε** aor. subj. act. λέγω (# *3306*) to speak, to tell. The prohibitive subj. implies that the action is not yet existent and should not arise (MKG, 273). **ἕως οὗ** (# *2401; 4005*) until; used w. subj. to denote that the commencement of an event is dependent on circumstances (BAGD). **ἐγερθῇ** aor. subj. pass. ἐγείρω (# *1586*) pass. to rise, to be raised. ◆ **10 ἐπηρώτησαν** aor. ind. act. ἐπερωτάω (# *2089*) to ask, to inquire. **δεῖ** pres. ind. act. δέω (# *1256*) it is necessary (w. acc. and inf.). **ἐλθεῖν** aor. act. inf. ἔρχομαι (# *2262*) to come. (Mal. 4:5 [LXX 3:22-23]; Sirach 48:10-11. For the rabbinical teaching on Elijah s. SB, 4:764-98; TS, 658ff; Dale C. Allison, Jr., "'Elijah Must Come First," *JBL* 103 (1984): 256-58; DA; DJG, 206). ◆ **11 ἀποκαταστήσει** fut. ind. act. ἀποκαθίστημι (# *635*) to restore to the former cond. (s. TDNT; EDNT). ◆ **12 ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to go. For the translation of the aor. into English s. M, 1:135ff. **ἐπέγνωσαν** aor. ind. act. ἐπιγινώσκω (# *2105*) to know, to recognize, to acknowledge. **ἐποίησαν** aor. ind. act. ποιέω (# *4472*) to do. **ἐν** (# *1877*) here w. vb. "to do something to someone" (BD, 86). The reference is to John's execution (McNeile). **ἠθέλησαν** aor. ind. act. θέλω (# *2527*) to will, to desire. For the aor. form s. BD, 36. **πάσχειν** pres. act. inf. πάσχω (# *4248*) to suffer. Inf. used w. **μέλλει** to express fut. ◆ **13 συνῆκαν** aor. ind. act. συνίημι (# *5317*) to understand, to comprehend. **εἶπεν** aor. ind. act. λέγω (# *3306*) to say. ◆ **14 ἐλθόντων** aor. act. part. ἔρχομαι s.v. 10. Gen. abs. "when they came...." **γονυπετῶν** pres. act. part. nom. masc. sing. γονυπετέω (# *1206*) to fall on the knees and beg (TDNT). ◆ **15 ἐλέησόν** aor. imp. act. ἐλεέω (# *1796*) to have mercy, to show compassion s. 9:27; 15:22. **σεληνιάζεται** pres. ind. mid. (dep.) σεληνιάζομαι (# *4944*) to be moonstruck, to have epilepsy. The sickness often was attributed to demons (SB, 1:758; RAC, 5:819-31; Luz; Lührmann, 274-79; AIA, 234-71; ABD, 6:12; DJG, 165). **πάσχει** pres. ind. act. s.v. 12. For the variant reading s. TC, 43; Gundry. **πίπτει** pres. ind. act. πίπτω (# *4406*) to fall. Customary pres. (RG, 880). ◆ **16 προσήνεγκα** aor. ind. act. προσφέρω (# *4712*) to bring to. **ἠδυνήθησαν** aor. ind. pass. (dep.) δύναμαι (# *1538*) to be able w. inf. **θεραπεῦσαι** aor. act. inf. θεραπεύω (# *2543*) to heal. ◆ **17 ἀποκριθείς** aor. pass. (dep.) part. s.v. 4. **ἄπιστος** (# *603*) faithless, unbelieving. **διεστραμμένη** perf. pass. part. διαστρέφω (# *1406*) distorted, twisted in two, corrupt (RWP). Perf. expresses a state or cond. consequent upon an action (K.L. McKay, "Syntax and Exegesis," *TB* 23 [1972]: 47f). **ἕως πότε** (# *2401; 4537*) until when? how long? **ἔσομαι** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. **ἀνέξομαι** fut. ind. mid. (dep.) ἀνέχω (# *462*) to bear up, to endure. Obj. in gen. after vb. of emotion (RG, 508). **φέρετε** (# *5770*) pres. imp. act. φέρω to bring. In imp. the vb. is pres. (VANT, 347; BD, 173). ◆ **18 ἐπετίμησεν** aor. ind. act. ἐπιτιμάω (# *2203*) to rebuke. The word of command that brought the hostile powers under control. H.C. Kee, "The Terminology of Mark's Exorcism Stories," *NTS* 14 (1968): 246; DJG, 166-68. **ἐξῆλθεν** aor. ind. act. ἐξέρχομαι (# *2002*) to come out, to go out. **ἐθεραπεύθη** aor. ind. pass. s.v. 16. ◆ **19 προσελθόντες** aor. act. part. προσέρχομαι (# *4665*) to come to. Temp. or circum. part. **εἶπον** aor. ind. act. λέγω (# *3306*) to say. **ἠδυνήθημεν** aor. ind. pass. δύναμαι (# *1538*) w. inf. s.v. 16. **ἐκβαλεῖν** aor. act. inf. ἐκβάλλω (# *1675*) to cast out. ◆ **20 ὀλιγόπιστος** (# *3898*) little faith s. Matt. 6:30; 8:26; 14:31. **ἐάν** (# *1569*) w. subj., if, used in a cond. cl. which assumes the possibility of the cond. **ἔχητε** pres. subj. act. ἔχω (# *2400*). **σινάπεως** gen. sing. σίναπι (# *4983*) mustard, mustard seed. Popularly considered the smallest of all seeds (BAGD). **ἐρεῖτε** fut. ind. act. λεγω (# *3306*) to say. **μετάβα** aor. imp. act. μεταβαίνω (# *3553*) to transfer, to move to another place. **μεταβήσεται** fut. ind. mid. (dep.) **ἀδυνατήσει** fut. ind. act. ἀδυνατέω (# *104*) to be unable, to be impossible. ◆ **22 συστρεφομένων** pres. mid. (dep.) part. συστρέφομαι (# *5370*) to gather together, to come together. Part. used as gen. abs. in a temp. sense. **παραδίδοσθαι** pres. pass. inf. παραδίδωμι (# *4140*) to deliver over, hand over to the authority of (DA). Inf. w. **μέλλει** for fut. ◆ **23 ἀποκτενοῦσιν** fut. ind. act. ἀποκτείνω (# *650*) to kill. **ἐγερθήσεται** fut. pass. ind. s.v. 7. **ἐλυπήθησαν** aor. ind. pass. λυπέω (# *3382*) to cause pain, to grieve; pass. to become sad, sorrowful, distressed. Ingressive aor.: "they became distressed." ◆ **24 ἐλθόντων** aor. act. part. s.v. 14. gen. abs. **προσῆλθον** aor. ind. act. s.v. 7. **δίδραχμον** (# *1440*) a double drachma. A coin worth two drachmas, approximately 36 cents. The amount required for the annual temple tax (BAGD; HJC, 235-40; DJG, 805). For the temple tax s. SB, 1:760-70; M, Shekalim; LNT, 247-65; W. Horsbury, "The Temple Tax," JPD, 265-86; HJPE, 2:270-72; DA; DJG, 805; BBC. **λαμβάνοντες** pres. act. part. λαμβάνω (# *3284*) to take. Part. used as subst. "the ones collecting...." **εἶπαν** aor. ind. act. λέγω (# *3306*). **τελεῖ** pres. ind. act. τελέω (# *5464*) to complete, to pay. Customary pres. The neg. **οὐ** (# *4024*) in the question expects the answer "yes." ◆ **25 ἐλθόντα** aor. act. part. (temp.) masc. sing. acc. s.v 14. part., acc. agreeing w. **αὐτόν**. **προέφθασεν** aor. ind. act. προφθάνω (# *4740*) to anticipate, to get before one in doing a thing (RWP). "Jesus spoke to him first." For the use w. the part. s. RG, 1120. **τί σοι δοκεῖ** the impersonal use of δοκέω (# *1506*) w. the dat. ("it appears" or "seems to be"). Here, "what do you think?" **τέλη** acc. pl. τέλος (# *5465*) tax, tribute (JZ, 11, 31-34). **κῆνσος** (# *3056*) tax. The former taxes on wares, the latter a tax on persons; that is, indir. and dir. taxation (EGT; SB, 1:770-71; DA; NDIEC, 3:70-71). **ἀλλότριος** (# *259*) foreign, foreigners. ◆ **26 εἰπόντος** aor. part. act. masc. gen. sing. λέγω (# *3306*) part. Used as gen. abs. "after he said." **ἔφη** impf. ind. act. φημί (# *5774*) to say. **ἄρα** (# *726*) then, draws an inference from the preceding. **γε** (# *1145*) particle emphasizing the previous word. **ἐλεύθερος** (# *1801*) free. Pred. adj. ◆ **27 σκανδαλίσωμεν** aor. subj. act. σκανδαλίζω (# *4997*) to cause to stumble, to offend. Subj. w. **ἵνα** (# *2671*) used to express purp. **πορευθείς** aor. pass. (dep.) part. πορεύομαι (# *4513*) to go. Circum. part. used as imp. **βάλε** aor. imp. act. βάλλω (# *965*) to cast. **ἄγκιστρον** (# *45*) fishhook. **ἀναβάντα** aor. act. part. acc. sing. ἀναβαίνω (# *326*) to come up. **ἆρον** aor. imp. act. αἴρω (# *149*) to take, to lift up. **ἀνοίξας** aor. act. part. ἀνοίγω (# *487*) to open. Circum. or temp. part. **εὑρήσεις** fut. ind. act. εὑρίσκω (# *2351*) to find. **στατῆρα** acc. sing. στατήρ (# *5088*) stater. A silver coin equal to 4 drachma, worth about 80 cents (BAGD; HJC, 239; DJG, 805). **λαβών** aor. act. part. λαμβάνω (# *3284*) to take. Circum. part. used as imp. **δός** aor. imp. act. δίδωμι (# *1443*) to give. **ἀντί** (# *505*) w. gen., for, on behalf of, in the place of (GGBB, 365-67).

Matthew 18

◆ **1 προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **λέγοντες** pres. act. part. λέγω (# *3306*) to say. **ἄρα** then; points back to the tax collection incident (RWP). **μείζων** (# *3505*) comp. μέγας great. comp. used as superl (DA). **ἐστίν** pres. ind. act. εἰμί (# *1639*) to be. Pres. points to the Kingdom in its present form of the church (Gundry). If the pres. is taken as fut. (BD, 168), the reference is to the fut. Kingdom (DA). ◆ **2 προσκαλεσάμενος** aor. mid. (dep.) part. προσκαλέω (# *4673*) to call to oneself. **ἔστησεν** aor. ind. act. ἵστημι (# *2705*) to place. ◆ **3 ἐάν** (# *1569*) w. subj., if. Introduces a cond. cl. which assumes that the cond. is possible. **στραφῆτε** aor. subj. pass. στρέφω (# *5138*) to turn about, to turn around; "unless you turn around so as to go in an opposite direction" (EGT). Pass. w. a refl. meaning (BAGD). **γένησθε** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. **οὐ μή** (# *4024; 3590*) double neg., not at all, emphatic negation. **εἰσέλθητε** aor. subj. act. εἰσέρχομαι (# *1656*) to go in. ◆ **4 ὅστις** (# *4015*) whoever. The pronoun is generic, indicating those who belong to this class (IGNT, 133). **ταπεινώσει** fut. ind. act. ταπεινόω (# *5427*) to lower, to make low, to humble. **ἑαυτόν** (# *1571*) acc. refl. pron., himself. The child is held up as the ideal of humility and unconcern for social status (Carson, 397; Gundry). "He will be the greatest who has the least idea that he is great" (McNeile). ◆ **5 ὃς ἐάν** (# *4005; 1569*) whoever. **δέξηται** aor. subj. mid. (dep.) δέχομαι (# *1312*) to receive, to receive as a guest, to welcome. Subj. in an indef. rel. cl. **τοιοῦτο** (# *5525*) n. sing. such as this, of such a kind. **ἐπὶ τῷ ὀνόματί μου** "on the ground of my Name" (McNeile). ◆ **6 σκανδαλίσῃ** aor. subj. act. σκανδαλίζω (# *4997*) to cause to fall, to offend, to cause to stumble. Subj. used w. the gen. rel. pronoun projecting a possibility (IGNT, 57). **πιστευόντων** pres. act. part. πιστεύω (# *4409*) to put trust in (**εἰς** [# *1650*]), to believe in. Adj. part. translated as a rel. cl. **συμφέρει** pres. ind. act. συμφέρω (# *5237*) to be advantageous or profitable. The next cl. is the subject of the vb. "That a millstone be hung around his neck is advantageous for him" (RG, 992). **κρεμασθῇ** aor. subj. pass. κρεμάννυμι (# *3203*) to hang. **μύλος** (# *3685*) millstone. This is a rotary mill. **ὀνικός** (# *3948*) pertaining to a donkey; "a donkey-millstone" (BAGD; SB, 1:775-78). The large upper millstone driven by a donkey (EGT; Gnilka; ABD, 4:831-32; BBC). **τράχηλος** (# *5549*) neck. **καταποντισθῇ** aor. subj. pass. καταποντίζω (# *2931*) to flow into the sea; pass. to be drowned. **πελάγει** dat. sing. πέλαγος (# *4283*) the open sea, depths of the sea (BAGD). ◆ **7 οὐαί** (# *4026*) woe. Interj. of pain, displeasure, or threat, followed by dat. concerning whom the pain involves (BAGD; EDNT). **ἀπό** (# *608*) w. gen. indicating the cause (BD, 113): "because of the stumblings, the reasons of offense" (TDNT). **ἀνάγκη** (# *340*) necessary, necessity. **ἐλθεῖν** aor. act. inf. ἔρχομαι (# *2262*) to come. Epex. inf. explaining what is necessary. **δι'** = διά (# *1328*) w. gen., through. ◆ **8 εἰ** (# *1623*) if. The cond. is viewed as true. **ἔκκοψον** aor. imp. act. ἐκκόπτω (# *1716*) to cut off. **βάλε** aor. imp. act. βάλλω (# *965*) to cast. **εἰσελθεῖν** aor. act. inf. εἰσέρχομαι (# *1656*) to enter. Epex. inf. explaining what is better. **ἤ** (# *2445*) than, used in a comp. **ἔχοντα** pres. act. part. ἔχω (# *2400*) to have. **βληθῆναι** aor. inf. pass. βάλλω. **πῦρ** (# *4786*) fire. **αἰώνιος** (# *173*) everlasting. For the term "everlasting fire" s. 1QS 2:8; CD 2:5; 1 Enoch 90:24, 100:9, 108:3; Test. Zeb. 10:3. ◆ **9 ἔξελε** aor. imp. act. ἐξαιρέω (# *1975*) to take out. **μονόφθαλμος** (# *3669*) one eyed. **γέεννα** (# *1147*) gehenna. Hell (TDNT; s. Mark, 9:43; Luke 12:5; DJG, 309-12). ◆ **10 ὁρᾶτε** pres. imp. act. ὁράω (# *3972*) see, see to it. **καταφρονήσητε** aor. subj. act. καταφρονέω (# *2969*) to despise. The subj. w. the neg. **μή** expresses a prohibition. It indicates that the action should not arise (MKG). **διὰ παντός** always. **βλέπουσι** pres. ind. act. βλέπω (# *1063*) to see. The pres. emphasizes the continuous action. For references to guardian angels in Jewish and other literature s. DA; SB, 1:781-82; Lachs, 269; ABD, 1:254. ◆ **12 τί ὑμῖν δοκεῖ;** "What do you think?" (s. Matt. 17:25). **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) w. dat. indicates possession. "If a certain man had." Subj. **ἐάν** (# *1569*) in a 3rd. class cond. cl. assuming the possibility of the cond. **ἀνθρώπῳ** dat. sing. ἄνθρωπος (# *476*) dat. showing possession. **πλανηθῇ** aor. subj. pass. πλανάω (# *4414*) to lead astray; pass. to go astray. **οὐχί** (# *4049*) in questions expecting a positive answer. **ἀφήσει** fut. ind. act. ἀφίημι (# *918*) to leave. **πορευθείς** aor. pass. (dep.) part. (circum.) πορεύομαι (# *4513*) to go. **ζητεῖ** pres. ind. act. ζητέω (# *2426*) to seek, to look for. Pres. indicates the continual search. **πλανώμενον** pres. pass. part. πλανάω (# *4414*) Part. used as noun. ◆ **13 εὑρεῖν** aor. act. inf. εὑρίσκω (# *2351*) to find. The inf. is used w. the vb.: "if he happened to find" (BD, 201). **χαίρει** pres. ind. act. χαίρω (# *5897*) to rejoice, to be happy. The pres. emphasizes the continual joy, or gives a general (gnomic) statement (VANT, 224). **μᾶλλον ἤ** more than. **πεπλανημένοις** perf. pass. part. s.v. 12. ◆ **14 ἔμπροσθεν** (# *1869*) w. gen., before. Targum expression used out of reverence to God, w. the meaning, "it is not the will of my Father" (TT, 95). **ἀπόληται** aor. subj. mid. ἀπόλλυμι (# *660*) to perish. ◆ **15 ἁμαρτήσῃ** aor. subj. act. ἁμαρτάνω (# *279*) to sin. Subj. w. **ἐάν** (# *1569*) in cond. cl. w. the cond. viewed as possible. **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go, to go forth. Pres. imp. often is used to express an order involving motion (Bakker, 2). **ἔλεγξον** aor. imp. act. ἐλέγχω (# *1794*) to bring to light, to expose, w. the implication that there is adequate proof of wrongdoing (LN, 1:436). "Show him his fault while you are with him alone" (BAGD). **μεταξύ** (# *3568*) w. gen., between. **ἀκούσῃ** aor. subj. act. ἀκούω (# *201*) to hear, to listen to, to heed (DA) (w. obj. in gen.). **ἐκέρδησας** aor. ind. act. 2nd. pers. sing. κερδαίνω (# *3045*) to win, to gain. ◆ **16 παράλαβε** aor. imp. act. παραλαμβάνω (# *4161*) to take, to take with. **ἵνα** (# *2671*) w. subj. to express purp. **μετά** (# *3552*) w. gen., by. **σταθῇ** aor. subj. pass. ἵστημι (# *2705*) to place; pass. to stand. For the necessity of two witnesses s. SB, 1:790-91; 11QT 61:6-7; 64:, 8-9; M, Sot. 1:1. ◆ **17 παρακούσῃ** aor. subj. act. παρακούω (# *4159*) to ignore, to refuse to hear. The prep. indicates to hear "aside" (MH, 319). **εἰπέ** aor. imp. act. λέγω (# *3306*) to speak. **ἐκκλησίᾳ** (# *1711*) dat. sing. indir. obj. assembly, a small body of the Lord's followers (McNeile). **ἔστω** pres. imp. act. 3rd. pers. sing. εἰμί (# *1639*). **σοι** dat. sing. ethical dat. "To you," "in your case" (BD, 103; RG, 539). **ἐθνικός** (# *1618*) heathen. To treat someone as a heathen or toll collector involves breaking off fellowship (DA). ◆ **18 ὅσα ἐάν** (# *4012; 1569*) whatever. **δήσητε** aor. subj. act. δέω (# *1313*) to bind. Subj. in an indef. rel. clause. **ἔσται** fut. ind. act. εἰμί (# *1639*) to be. **δεδεμένα** perf. pass. part. δέω For this construction s. Matt. 16:19. **λύσητε** aor. subj. act. λύω (# *3395*) to loose. **λελυμένα** perf. pass. part. ◆ **19 ὅτι** (# *4022*) = quotation marks (recitative use). **συμφωνήσωσιν** aor. subj. act. συμφωνέω (# *5244*) to be in agreement; lit. "to produce a sound together." For the prep. s. MH, 324f. **οὗ** (# *4005*) gen. sing. of the rel. pron., which. Gen. by attraction (MT, 324). **αἰτήσωνται** aor. subj. mid. αἰτέω (# *160*) to ask, to request; mid. "to ask for oneself." For the view that this is not referring to prayer but the two parties pursuing their legal claims s. J. D. M. Darrett, "'Where Two or Three Are Convened in My Name ...': A Sad Misunderstanding," *Expository Times* 91 (1979): 83-86. **γενήσεται** fut. ind. mid. (dep.) γίνομαι (# *1181*) to become, to happen, to be done. **αὐτοῖς** dat. pl. ἀυτός (# *899*). Dat. of personal interest / advantage: "for them." ◆ **20 οὗ** (# *4024*) where. **συνηγμένοι** perf. pass. part. συνάγω (# *5251*) to come together, to gather together. Perf. pictures the state of being gathered together. ◆ **21 προσελθών** aor. act. part. προσέρχομαι (# *4665*) s.v. 1. Temp. or circum. part. **εἶπεν** aor. ind. act. s.v. 17. **ποσάκις** (# *4529*) "how many times?" "how often?" **ἁμαρτήσει** fut. ind. act. s.v. 15. **εἰς** (# *1650*) w. acc., against. **ἀφήσω** fut. ind. act. ἀφίημι (# *918*) to release, to forgive. **ἑπτάκις** (# 2232) seven times. Three times was considered the normal number of times to forgive (Allen; DA; SB, 1:795-96). ◆ **22 οὐ** (# *4024*) not. Does not belong w. the vb. but w. **ἑπτακίς** (EGT). **ἑβδομηκοντάκις ἑπτά** seven times seventy, that is, unlimited (DA). ◆ **23 ὡμοιώθη** aor. ind. pass. ὁμοιόω (# *3929*) to compare, to make like; pass. to be made like or to become like. **ἠθέλησεν** aor. ind. act. θέλω (# *2527*) to will, to wish. **συνᾶραι** aor. inf. act. συναίρω (# *5256*) to settle. W. **λόγον** (# *3364*) "I compare accounts, make a reckoning" (LAE, 117). **δούλων** gen. pl. w. prep. δοῦλος (# *1528*) servant, minister. It probably refers to the tax collectors who had contracted to raise a certain amount of taxes (LNT, 36; DJG, 805-806; JZ, 38-227; Jos., *Ant.*, 12:175-79). ◆ **24 ἀρξαμένου** aor. mid. (dep.) part. (temp.) ἄρχομαι (# *806*) to begin. W. inf. Gen. abs. **συναίρειν** pres. act. inf. s.v. 23. Inf. used to complement the part. **προσηνέχθη** aor. ind. pass. προσφέρω (# *4712*) to lead or bring to. Pass. may indicate that he was forced to appear. **ὀφειλέτης** (# *4050*) debtor. **ταλάντων** (# *5419*) gen. pl. τάλαντον talent. Gen. of description. A measure of weight, then a unit of coinage which was worth 6,000 denarii (BAGD; DJG, 805; s. Matt. 25:15). The debt here would be about $10 or $12 million dollars (RWP). It was an outrageous sum considering Galilee paid 200 talents yearly (Jos. *Ant.* 17.9.4; ABD, 2:115). ◆ **25 ἔχοντος** pres. act. part. ἔχω (# *2400*) to have. Used as gen. abs., either temp. or causal (BD, 218). **ἀποδοῦναι** aor. act. inf. ἀποδίδωμι (# *625*) to give back, to pay back; a t.t. for repaying a debt (Beat Weber, "Schulden erstatten - Schulden erlassen. Zum mattäischen Gebrauch einiger juristischer und monetärer Begriffe," *ZNW* 83 [1992]: 253-56). Inf. as obj. or compl. of the part. **ἐκέλευσεν** aor. ind. act. κελεύω (# *3027*) (w. acc. and inf.) to command, to order, to state w. force and authority what others must do (LN, 1:425). **πραθῆναι** aor. pass. inf. πιπράσκω (# *4405*) to sell. **ἀποδοθῆναι** aor. pass. inf. αποδίδωμι The two infs. are used w. the vb. κελεύω (BD, 201). For examples of punishment for unpaid debts s. DA; LAE, 270; NDIEC, 6:99; AT, 306-307; MPAT, 136-39. ◆ **26 πεσών** aor. act. part. πίπτω (# *4406*) to fall. Part. of manner explaining the act of reverence. **προσεκύνει** impf. ind. act. προσκυνέω (# *4686*) to fall down and worship, to do reverence to. Incep. impf., "he began to." **μακροθύμησον** aor. imp. act. μακροθυμέω (# *3428*) to have patience. The word indicates one who has the power to avenge himself yet refrains from the exercise of this power (Trench, *Synonyms*, 195; TDNT; TLNT). The aor. imp. used by one in difficult circumstances is not intended to create an understanding but to display complete dependence on the one appealed to (Bakker, 100f). **ἀπο-**

δώσω fut. ind. act. s.v. 25. He was possibly asking for a loan, hoping that w. the revenues from the next year he could repay the debt (LNT, 39; BBC; ABD, 2:115; 3:424). ◆ **27 σπλαγχνισθείς** aor. pass. part. σπλαγχνίζω (# *5072*) to be moved w. compassion, to experience great affection (LN, 1:295; TLNT). Part. could be causal. **ἀπέλυσεν** aor. ind. act. ἀπολύω (# *668*) to release. Prep. in compound is perfective, indicating a complete release. **δάνειον** (# *1245*) loan. This was a loan because the servant intended to try to pay it w. the next year's revenue (LNT, 1:39). **ἀφῆκεν** aor. ind. act. ἀφίημι (# *918*) to pardon; "to cancel the loan" (BAGD). ◆ **28 ἐξελθών** aor. act. part. (circum.) ἐξέρχομαι (# *2002*) to go out. **εὗρεν** aor. ind. act. εὑρίσκω (# *2351*) to find. **ὤφειλεν** impf. ind. act. ὀφείλω (#*4053*) to owe a debt. **δηνάριον** (# *1324*) denarius. A Roman silver coin worth about 18 cents. It was the workman's average daily wage (BAGD; s.v. 24). It was a six hundred-thousandth of his own remitted debt (McNeile). **κρατήσας** aor. act. part. (circum.) κρατέω (# *3195*) to take hold of, to seize, to grab. **ἔπνιγεν** impf. ind. act. πνίγω (# *4464*) to choke. Incep. impf. "he began choking." **ἀπόδος** aor. imp. act. ἀποδίδωμι (# *625*) to pay back. **εἰ** if. Assumes the reality of the case. The expression of pitiless logic (Meyer). ◆ **29 πεσών** aor. act. part. (circum.) πίπτω (# *4406*) to fall down. **παρεκάλει** impf. ind. act. παρακαλέω (# *4151*) to beseech, to ask. Iterat. impf. indicates persistent requesting. ◆ **30 ἤθελεν** impf. ind. act. θέλω s.v. 23. Impf. of persistent refusal (RWP). **ἀπελθών** aor. act. part. ἀπέρχομαι (# *599*) to go out. **ἔβαλεν** aor. ind. act. βάλλω (# *965*) to cast, to throw. A person was imprisoned for interrogation purposes (RAC, 9:318-45). **ἀποδῷ** aor. subj. act. ἀποδίδωμι s.v. 28. **ὀφειλόμενον** pres. pass. part. s.v. 28 For imprisonment because of debt s.v. 25. ◆ **31 ἰδόντες** aor. act. part. (temp.) ὁράω (# *3972*) to see. The fellow servants observe the actions complaining to the master. **γενόμενα** aor. mid. (dep.) part. s.v. 3. Part. used as subst. **ἐλυπήθησαν** aor. ind. pass. λυπέω (# *3382*) s. Matt. 17:23. Ingressive aor. "they became sorrowful." **ἐλθόντες** aor. act. part. s.v. 7. **διεσάφησαν** aor. ind. act. διασαφέω (# *1397*) to make clear, to explain, to inform in detail and w. clarity, to tell all, to report fully (BAGD; LN, 1:411). Prep. in compound is perfective (MH, 302). ◆ **32 προσκαλεσάμενος** aor. mid. part. s.v. 2. **ἀφῆκα** aor. ind. act. ἀφίημι s.v. 27. **παρεκάλεσας** aor. ind. act. 2nd. pers. sing. s.v. 29. ◆ **33 ἔδει** impf. ind. act. δεῖ (# *1250*) "It is necessary," "one must," indicating logical necessity (w. acc. and inf.). Used in a question expecting a positive answer. **ἐλεῆσαι** aor. act. inf. ἐλεέω (# *1796*) to show mercy and compassion, to be merciful. **ἠλέησα** aor. ind. act. ◆ **34 ὀργισθείς** aor. pass. (dep.) part. ὀργίζομαι (# *3974*) to be angry w. someone. Ingressive aor. "to become angry." **παρέδωκεν** aor. ind. act. παραδίδωμι (# *4140*) to deliver over. **βασανισταῖς** dat. pl. βασανιστής (# *991*) indir. obj. one who tortures, torturer. The defaulter is being punished in order to motivate him and those who care for him to raise the necessary funding (DA). **ἕως οὗ** (# *2401; 4005*) until. **ἀποδῷ** aor. subj. act. ἀποδίδωμι s.v. 28. ◆ **35 ποιήσει** fut. ind. act. ποιέω (# *4472*) to do. **ἀφῆτε** aor. subj. act. ἀφίημι (# *918*) to forgive. Subj. w. **ἐάν** (# *1569*) used in cond. cl. where the cond. is considered possible.

Matthew 19

◆ **1 ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to happen. **ἐτέλεσεν** aor. ind. act. τελέω (# *5464*) to end, to complete. **μετῆρεν** aor. ind. act. μεταίρω (# *3558*) to depart, to move on (Carson, 334). **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come, to go. **ὅριον** (# *3390*) border, pl. area, region. **πέραν** (# *4305*) w. gen., the other side. ◆ **2 ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow, w. dat. **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal. ◆ **3 προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **πειράζοντες** pres. act. part. πειράζω (# *4279*) to try, to tempt. Part. expressing purp. (GGBB, 637-38). **εἰ** (# *1623*) if, whether, used in indir. questions. **ἔξεστιν** (# *2003*) pres. ind. act. "it is lawful, it is allowed." **ἀπολῦσαι** aor. act. inf. ἀπολύω (# *668*) to release, to divorce. For Jewish divorce s. Matt. 5:31; AT, 307; Jos., *Ant.* 4:253; Carson, 411; Luz; BBC; ABD, 2:217-19. ◆ **4 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. Semitic use of the part. w. vb. of speaking. **εἶπεν** aor. ind. act. λέγω (# *3306*). **ἀνέγνωτε** aor. ind. act. ἀναγινώσκω (# *336*) to read. Used w. the neg. **οὐκ** (# *4024*) in a question expecting a positive answer ("yes"). **κτίσας** aor. act. part. κτίζω (# *3231*) to create. Part. used as subst. **ἄρσεν** acc. sing. ἄρσην (# *81*) male. **θῆλυ** acc. sing. θηλύς (# *2559*) female. **ἐποίησεν** aor. ind. act. ποιέω (# *4472*) to do, to make. ◆ **5 εἶπεν** aor. ind. act. s.v. 4. **ἕνεκα** (# *1915*) w. gen., because of. **καταλείψει** fut. ind. act. καταλείπω (# *2901*) to leave. The prep. w. the vb. is perfective (MH, 316). **κολληθήσεται** fut. ind. pass. κολλάω (# *3140*) to join closely together, to unite; pass. to cling. **ἔσονται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. ◆ **6 ὥστε** (# *6063*) therefore, draws a conclusion from the preceding. **συνέζευξεν** aor. ind. act. συνζεύγνυμι (# *5183*) to yoke together, to join together, esp. of matrimony (BAGD). Aor. is timeless (RWP). **χωριζέτω** pres. imp. 3rd. pers. sing. χωρίζω (# *6004*) to divide, to separate. Pres. imp. w. the neg. **μή** (# *3590*) used to prohibit a general precept: "make it your practice not to..." (VANT, 337-38). ◆ **7 ἐνετείλατο** aor. ind. mid. (dep.) ἐντέλλομαι (# *1948*) to command. **δοῦναι** aor. act. inf. δίδωμι (# *1443*) to give. Inf. after vb. of commanding. **ἀπολῦσαι** aor. act. inf. ἀπολύω (# *668*) s.v. 3. ◆ **8 ὅτι** (# *4022*) "because," or the equivalent of quotation marks. **πρός** (# *4639*) w. acc., in accordance w., in view of (BD, 124). With a view to (McNeile). **σκλη-**

ροκαρδία (# *5016*) hardness of heart. **ἐπέτρεψεν** aor. ind. act. ἐπιτρέπω (# *2205*) to allow, to permit. **ἀπολῦσαι** aor. act. inf. s.v. 3. **γέγονεν** perf. ind. act. γίνομαι (# *1181*) to become, to be. Perf. points to the continual state. ◆ **9 ὃς ἄν** (# *4005; 165*) whoever. The rel. cl. has the character of the cond. cl. in a cond. sentence. **ἀπολύσῃ** aor. subj. act. s.v. 3. Subj. in an indef. rel. cl. **ἐπί** (# *2093*) w. dat., on the basis of, because. **πορνείᾳ** (# *4518*) dat. sing. immorality, unchastity; every kind of unlawful sexual intercourse (BAGD; TDNT; EDNT; Carson, 413-14; Joseph Jensen, "Does *porneia* Mean Fornication? A Critique of Bruce Malina," *Nov T* 20 [1978]: 161-84; DJG, 643). **γαμήσῃ** aor. subj. act. γαμέω (# *1138*) to marry. Aor. views the event. **μοιχᾶται** pres. ind. mid. (dep.) μοιχάομαι (# *3656*) to commit adultery. Pres. views the continual action, and may be gnomic. ◆ **10 αἰτία** (# *162*) matter, case. **συμφέρει** pres. ind. act. συμφέρω (# *5237*) it is profitable, it is beneficial. **γαμῆσαι** aor. act. inf. s.v. 9. Epex. inf. explaining the vb. ◆ **11 χωροῦσιν** pres. ind. act. χωρέω (# *6003*) to make room, to have room for, to comprehend, to understand, to be able to accept a message and respond accordingly (BAGD; LN, 1:373). **δέδοται** perf. ind. pass. δίδωμι (# *1443*) to give. Theol. pass. ◆ **12 εὐνοῦχος** (# *2336*) eunuch, an emasculated man. The word may be taken literally or figuratively (TDNT; EDNT; EGT; SB, 1:805-807; s. NDIEC, 5:144; 3:40-41 where the word is used of a married woman). **οἵτινες** (# *4015*) nom. pl. ὅστις (# *4015*) "Which ones," indicates those belonging to a class (IGNT, 133). **κοιλία** (# *3120*) womb. **ἐγεννήθησαν** aor. ind. pass. γεννάω (# *1164*) to bear; pass. to be born. **εὐνουχίσθησαν** aor. ind. pass. εὐνουχίζω to make a eunuch, to castrate. **εὐνούχισαν** (# *2335*) aor. ind. act. **ἑαυτούς** reflex. pron. 3rd. pers. **διά** w. acc., because of. **δυνάμενος** pres. pass. (dep.) part. δύναμαι (# *1538*) to be able to. Part. used as subst.: "the one who...." **χωρεῖν** pres. act. inf. **χωρείτω** pres. imp. act. 3rd. pers. sing. s.v. 11. ◆ **13 προσηνέχθησαν** aor. ind. pass. προσφέρω (# *4712*) to bring to. Pass. may indicate that there were small children (Gnilka). **ἐπιθῇ** aor. subj. act. ἐπιτίθημι (# *2202*) to place upon. **προσεύξηται** aor. subj. mid. (dep.) προσεύχομαι (# *4667*) to pray. The placing of hands was a symbol of prayer and blessing (EGT; for the distinction between ordination and blessing, in laying on of hands s. NTRJ, 234). Subj. w. **ἵνα** used in purp. cl. **ἐπετίμησαν** aor. ind. act. ἐπιτιμάω (# *2203*) to rebuke (w. dat.). ◆ **14 ἄφετε** aor. imp. act. ἀφίημι (# *918*) to allow. **κωλύετε** pres. imp. act. κωλύω (# *3266*) to hinder. Pres. imp. w. the neg. **μή** (# *3590*) is used to stop an action in progress. **ἐλθεῖν** aor. act. inf. ἔρχομαι s.v. 1. Inf. used w. vb. of command. **τοιούτων** gen. pl. τοιοῦτος (# *5525*) such as this, of such a kind. Gen. of possession. Possessors of the kingdom are to be like children and all others who have the childlike spirit (McNeile). ◆ **15 ἐπιθείς** aor. act. part. (temp.) ἐπιτίθημι s.v. 13. "After he had laid...." **ἐπορεύθη** aor. ind. pass. (dep.) πορεύομαι (# *4513*) to go, to leave. ◆ **16 προσελθών** aor. act. part. (circum.) s.v. 3. **ποιήσω** fut. ind. act. s.v. 4. **σχῶ** aor. subj. act. ἔχω (# *2400*) Ingressive aor. may get, may acquire (RWP). **αἰώνιος** (# *173*) eternal. Eternal life contains a temporal reference but stresses the qualitative reference. It refers to the Jewish concept of the life of the age to come (GW, 163-201; MNTW, 24-32). ◆ **17 ἐρωτᾷς** pres. ind. act. ἐρωτάω (# *2263*) to ask. **εἰ** (# *1623*) if, assumes the reality of the cond. **εἰσελθεῖν** aor. act. inf. εἰσέρχομαι (# *1656*) to come in, to go in. **τήρησον** aor. imp. act. (some mss. **τήρει** pres. imp. act.). τηρέω (# *5498*) to keep, to hold, to observe. ◆ **18 ποίας** (# *4481*) acc. pl. ποῖος which ones, or possibly what sort of (Filson). **εἶπεν** aor. ind. act. λέγω (# *3306*) to speak. Some mss. have **ἔφη** impf. ind. act. φημί to say. **φονεύσεις** fut. ind. act. φονεύω (# *5839*) to kill, to murder, to deprive a person of life by illegal, intentional killing (LN, 1:238; EDNT). **μοιχεύσεις** fut. ind. act. s.v. 9. **κλέψεις** fut. ind. act. κλέπτω (# *3096*) to steal. For the three categories of theft in Judaism s. SB, 1:810-13. **ψευδομαρτυρήσεις** fut. ind. act. ψευδομαρτυρέω (# *6018*) to give false witness, to perjure (AM). For the use of the fut. for the imp. under Semitic influence s. MH, 458; VA, 419; BG, 94. ◆ **19 τίμα** pres. imp. act. τιμάω (# *5506*) to honor. **ἀγαπήσεις** fut. ind. act. ἀγαπάω (# *26*) to love. **πλησίον** (# *4446*) acc. sing. the one near, neighbor. ◆ **20 νεανίσκος** (# *3734*) young man, used of a person until about the age of 40 (EDNT; Philo says until 28, Philo, *On Creation*, 105). **ἐφύλαξα** aor. ind. act. φυλάσσω (# *5875*) to guard, to observe. For the rabbinical teaching regarding the ability of a person keeping the whole Law s. SB, 1:814-16. **ὑστερῶ** pres. ind. act. ὑστερέω (# *5728*) to be in need of, to lack, to fail s. Rom. 3:23. ◆ **21 τέλειος** (# *5455*) perfect, complete, perhaps true, that is, true to God, true to the covenant (AM). Perhaps in the rabbinical sense of a completely righteous man, one who observes all of the commandments (Lachs, 331; SB, 1:816). **εἶναι** pres. act. inf. εἰμί (# *1639*). **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go. **πώλησον** aor. imp. act. πωλέω (# *4797*) to sell. Aor. imp. calls for a specific action. **ὑπάρχοντα** pres. act. part. acc. n. pl. ὑπάρχω (# *5639*) to be present, to be at one's disposal; part. possessions. **δός** aor. imp. act. δίδωμι (# *1443*) to give. **πτωχός** poor, abject poverty (s. 5:3; DJG, 704). **ἕξεις** fut. ind. act. ἔχω (# *2400*) to have. A Semitic type of cond. sentence w. the imp. followed by the fut. **δεῦρο** (# *1306*) adv. come, come here (used as imp.). **ἀκολούθει** pres. imp. act. ἀκολουθέω (# *199*) to follow (as a disciple). (MNTW, 32-37). ◆ **22 ἀκούσας** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to go away. **λυπούμενος** pres. pass. part. (circum.) λυπέω (# *3382*) to make sorry; pass. to be sorry, to be sad. **ἦν** impf. ind. act. εἰμί (# *1639*). **ἔχων** pres. act.

part. ἔχω (# *2400*) to have. Part. in a periphrastic construction (VA, 480). **κτῆμα** (# *3228*) probably landed property, more definite than possessions (McNeile). ◆ **23 πλούσιος** (# *4454*) rich, very rich (DJG, 705). **δυσκόλως** (# *1552*) (adv.) difficult, w. difficulty (RWP). **εἰσελεύσεται** fut. ind. mid. (dep.) εἰσέρχομαι (# *1656*) to go, to come. ◆ **24 εὐκοπώτερον** comp. εὔκπος easy. **κάμηλος** (# *2823*) camel. Acc. as subj. of the inf. **τρυπήματος** gen. sing. τρῆμα (# *5585*) opening, eye. Gen. w. the prep. **διά**. **ῥαφίδος** gen. sing. ῥαφίς needle. A proverbial way of expressing something unusually difficult, well nigh impossible (Hill; Hendriksen). **διελθεῖν** aor. act. inf. διέρχομαι (# *1451*) to go through. **ἤ** (# *2445*) than. **εἰσελθεῖν** aor. act. inf. εἰσέρχομαι (# *1656*) to enter. The two infs. used as the subj. of the verb (IBG, 127). ◆ **25 ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*). **ἐξεπλήσσοντο** impf. ind. pass. ἐκπλάσσω (# *1742*) to be beside oneself, to be astonished, to be overwhelmed (BAGD). Impf. suggests a continuous mood culminating at that moment (EGT). **λέγοντες** pres. act. part. λέγω (# *3306*) to say. Nom. masc. pl. **ἄρα** then; draws a logical conclusion. If this rich young ruler cannot be saved how can anyone else be saved (DJG, 704)? **σωθῆναι** aor. pass. inf. σῴζω (# *5392*) to be rescued, to be saved (NTW; TDNT). ◆ **26 ἐμβλέψας** aor. act. part. ἐμβλέπω (# *1838*) to look at. **τοῦτο** this, refers to the being saved (Meyer). ◆ **27 ἀποκριθείς** aor. pass. part. s.v. 4. **ἡμεῖς** we (emphatic). **ἀφήκαμεν** aor. ind. act. 1st. pl. ἀφίημι (# *918*) to leave, to forsake. **ἠκολουθήσαμεν** aor. ind. act. s.v. 2. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. ◆ **28 ἀκολουθήσαντες** aor. act. part. s.v. 2. **παλιγγενεσίᾳ** (# *4098*) dat. sing. regeneration, the new world. Jewish hopes awaited a renewal both of the land and of the entire world (Hill; HJPE, 2:537-38, 554; NIDNTT; SB, 3:840-47; 1QS 4:25; 1 Enoch 45:4-5, 72:1, 91:15-16; 2 Baruch 32:6; Gundry; Harrington). **καθίσῃ** aor. subj. act. καθίζω (# *2767*) to seat, cause to sit. **καθήσεσθε** fut. ind. mid. (dep.) κάθημαι (# *2764*) to sit. This is presented as a reward for the faithful. **κρίνοντες** pres. act. part. κρίνω (# *3212*) to judge, to govern (McNeile). Part. of manner or circum. **φυλάς** acc. pl. φυλή (# *5876*) tribe. Matthew meant Israel (Harrington). ◆ **29 ἑκατονταπλασίονα** (# *1671*) a hundredfold (some mss. have **πολλαπλασίονα** manifold s. TC, 50). **λήμψεται** fut. ind. mid. (dep.) λαμβάνω (# *3284*) to take, to receive. **κληρονομήσει** fut. ind. act. κληρονομέω (# *3099*) to inherit; here in the sense of obtain.

Matthew 20

◆ **1 οἰκοδεσπότῃ** (# *3867*) dat. sing. ruler of a house, householder. Dat. w. adj. **ἐξῆλθεν** aor. ind. act. ἐξέρχομαι (# *2002*) to go out. **πρωΐ** (# *4745*) early. "At the same time with early dawn" (RWP). **μισθώσασθαι** aor. mid. (dep.) inf. μισθόω (# *3636*) to hire. Inf. expresses purp. **ἀμπελών** (# *308*) vineyard. If God's generosity, in contrast to the merit system, is represented by such a man, then this must have been different from anyone they had encountered. For this parable in the light of the Jewish teaching s. SB, 4:484-500; Norman A. Huffman, "Atypical Features in the Parables of Jesus," *JBL* 97 (1978): 208-210; HSB, 389-91; BBC. ◆ **2 συμφωνήσας** aor. act. part. συμφονέω (# *5244*) to agree s. 18:19. Circum. or temp. part. **ἐκ** (# *1666*) for, represents the agreement (RWP). **δηνάριον** (# *1324*) denarius, a Roman coin worth about 18 cents. A normal day's wage for laborers (BAGD; DJG, 805). **ἡμέραν** acc. ἡμέρα (# *2465*) day. Acc. of time, "the whole day," or distributive, "per day" (BD, 88). **ἀπέστειλεν** aor. ind. act. ἀποστέλλω (# *690*) to send. ◆ **3 ἐξελθών** aor. act. part. s.v. 1. Circum. or temp. part. **περί** (# *4309*) w. acc., about, used to express an undefined point of time: "around the third hour" (9:00 A.M.) (IGNT, 169). **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **ἑστῶτας** perf. act. part. ἵστημι (# *2705*) to stand. Perf. denotes the state of standing idle (VANT, 136 ff). **ἀργός** (# *734*) not working, idle. ◆ **4 ὑπάγετε** pres. imp. act. ὑπάγω (# *5632*) to go out. **ᾖ** pres. subj. act. εἰμί to be. **δώσω** fut. ind. act. δίδωμι (# *1443*) to give. ◆ **5 ἀπῆλθον** aor. ind. act. ἀπέρχομαι (# *599*) to go out. **ἐποίησεν** aor. ind. act. ποιέω (# *4472*) to do, to make. **ὡσαύτως** (# *6058*) in the same way. ◆ **6 ἑνδεκάτην** (# *1895*) eleventh (hour), 5:00 P.M. The workday normally ended at 6:00 P.M. (SB, 2:442, 543). **ἐξελθών** aor. act. part. s.v. 3. **εὗρεν** aor. ind. act. εὑρίσκω (# *2351*) to find. **ἑστῶτας** perf. act. part. s.v. 3. ◆ **7 ὅτι** (# *4022*) = quotation marks. **ἐμισθώσατο** aor. ind. mid. (dep). s.v. 1. ◆ **8 ὀψίας** gen. sing. ὄψιος (# *4070*) evening. **γενομένης** aor. mid. (dep.) part. γίνομαι (# *1181*) to become. Gen. abs. Payment according to Jewish law was at sunset, that is, 6 P.M. (s. Lev. 19:3; Tasker; Luz). **ἐπιτρόπῳ** dat. sing. ἐπίτροπος (# *2208*) overseer, administrator. Indir. obj. **κάλεσον** aor. imp. act. καλέω (# *2813*) to call. **ἀπόδος** aor. imp. act. ἀποδίδωμι (# *625*) to give, to render, to pay. **ἀρξάμενος** aor. mid. (dep.) part. ἄρχομαι (# *806*) to begin. Part. of manner describing how the payment was to be carried out. ◆ **9 ἐλθόντες** aor. act. part. (temp.) ἔρχομαι (# *2262*) to come. Aor. indicates antecedent action "when they had come...." **ἔλαβον** aor. ind. act. λαμβάνω (# *3284*) to take, to receive. **ἀνά** (# *324*) prep. used distributively "each, apiece" (BD, 110). ◆ **10 ἐνόμισαν** aor. ind. act. νομίζω (# *3787*) to think, to suppose. **πλεῖον** comp. πολύς (# *4498*) more. **λήμψονται** fut. ind. mid. (dep.) λαμβάνω. ◆ **11 λαβόντες** aor. act. part. (temp.) λαμβάνω. **ἐγόγγυζον** impf. ind. act. γογγύζω (# *1198*) to murmur, to complain, to grumble. Incep. impf. "they began to...." **κατά** (# *2848*) w. gen., against. ◆ **12 λέγοντες** pres. act. part. λέγω (# *3306*) **μίαν** acc. sing. fem. εἷς, μία, ἕν (# *1651*) one. Acc. of time: "for one hour." **ἐποίησαν** aor. ind. act. ποιέω (# *4472*) to do, here, to work. **βαστάσασι** aor. act.

part. βαστάζω (# *1002*) to bear, to carry. Part. used as subst. **καύσωνα** acc. sing. καύσων (# *3014*) heat. ◆ **13 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **ἑνί** dat. sing. εἷς one. **ἑταῖρε** voc. sing. ἑταῖρος (# *2279*) friend. General address to someone whose name is not known (BAGD). It implies a rebuke (AM). **ἀδικῶ** pres. ind. act. ἀδικέω (# *92*) to treat unrighteously. **οὐχί** (# *4049*) in questions which expect a positive answer. **συνεφώνησάς** aor. ind. act. s.v. 2. ◆ **14 ἆρον** aor. imp. act. αἴρω (# *149*) take, take up. Aor. imp. used of a specific act. **σόν** (# *5050*) acc. sing. σός yours. **ὕπαγε** pres. act. imp. s.v. 4. Pres. imp. used w. a vb. of motion. **δοῦναι** aor. act. inf. δίδωμι (# *1443*) to give. ◆ **15 ἔξεστιν** (# *2003*) pres. ind. act., it is allowed, w. inf. Used in a question expecting a positive answer. **ποιῆσαι** aor. act. inf. s.v. 12. **ἐν** (# *1877*) either instr. (with) or local (on my property) (s. Jeremias, *Parables*). **ὀφθαλμός** (# *4057*) eye. "Evil eye" designates envy, and jealousy (Hill; SB, 1:833-35). ◆ **16 ἔσονται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. ◆ **17 ἀναβαίνων** pres. act. part. (temp.) ἀναβαίνω (# *326*) to go up. "As he was going up...." **παρέλαβεν** aor. ind. act. παραλαμβάνω (# *4161*) to take to the side. **κατ' ἰδίαν** (# *2848; 2625*) privately. ◆ **18 παραδοθήσεται** fut. ind. pass. παραδίδωμι (# *4140*) to give over, to hand over. A t.t. of police and courts: "hand over into the custody of" (BAGD). **κατακρινοῦσιν** fut. ind. act. κατακρίνω (# *2891*) to condemn. Prep. indicates action unfavorable to the object (MH, 316). The vb. indicates Jesus' death will follow a trial to establish legal responsibility (Hill). **θανάτῳ** dat. sing. θάνατος (# *2505*) death. Dat. w. vb., "condemn to death" (BD, 101). ◆ **19 παραδώσουσιν** fut. ind. act. s.v. 18. **ἐμπαῖξαι** aor. act. inf. ἐμπαίζω (# *1850*) to mock, to make fun of by pretending that he is not what he is or by imitating him in a distorted manner (EDNT; LN, 1:435). **μαστιγῶσαι** aor. act. inf. μαστιγόω (# *3463*) to scourge, to beat severely w. a whip, to flog (LN, 1:223; TDNT; RAC, 9:469-90; EDNT). **σταυρῶσαι** aor. act. inf. σταυρόω (# *5090*) to crucify. The Jews condemn, the Gentiles scourge and crucify (EGT). The infs. are used w. **εἰς τό** to express purp. **τρίτῃ** dat. sing. τρίτος (# *5569*) third. Dat. of time, "on the third day." **ἐγερθήσεται** fut. ind. pass. ἐγείρω (# *1586*) to raise up; pass. to rise, to be raised. ◆ **20 προσῆλθεν** aor. ind. act. προσέρχομαι (# *4665*) to come to; w. dat. **προσκυνοῦσα** pres. act. part. nom. fem. sing. προσκυνέω (# *4686*) to worship, to pay respect (TDNT; EDNT). **αἰτοῦσα** pres. act. part. (circum.) nom. fem. sing. αἰτέω (# *160*) to request, to ask. **τι** (# *5515*) something. ◆ **21 τί** "what?" **εἰπέ** aor. imp. act. λέγω (# *3306*) to speak. Aor. imp. used of a specific action. **καθίσωσιν** aor. subj. act. καθίζω (# *2767*) to cause to sit down, to seat. Subj. w. **ἵνα** (# *2671*) giving the content of the request. **δεξιός** (# *1288*) right. **εὐώνυμος** (# *2381*) left. Such locations indicate positions of honor and authority, the middle was the most important person, then the right, then the left (Jos., *Ant*, 6:235; Lachs, 337; Carson, 431). ◆ **22 ἀποκριθείς** aor. pass. (dep.) part. s.v. 13. **οἴδατε** perf. ind act. οἶδα (# *3857*) def. perf. w. a pres. meaning, to know. **αἰτεῖσθε** pres. ind. mid. αἰτέω (# *160*) to ask; mid. to ask for oneself. **δύνασθε** (# *1538*) pres. ind. pass. (dep.) to be able to. W. inf. **πιεῖν** aor. act. inf. πίνω (# *4403*) to drink. **ποτήριον** (# *4539*) acc. sing. n. cup. A metaphor of sorrow (Allen; *Martyr. of Isa.*, 5:13). ◆ **23 πίεσθε** fut. ind. mid. (dep.) 2nd. pers. pl. s.v. 22. **καθίσαι** aor. act. inf. s.v. 21. Inf. used as subst. **δοῦναι** aor. act. inf. s.v. 14. **ἡτοίμασται** perf. ind. pass. ἑτοιμάζω (# *2286*) to prepare. ◆ **24 ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **ἠγανάκτησαν** aor. ind. act. ἀγανακτέω to be moved w. indignation, to be indignant against what is judged to be wrong (LN, 1:762). They expressed their indignation (Tasker). ◆ **25 προσκαλεσάμενος** aor. mid. part. προσκαλέομαι (# *24*) to call to oneself. Temp. or circum. part. **ἄρχοντες** nom. pl. ἄρχω (# *807*) ruler, used here of earthly lordship in general (EDNT). **κατακυριεύουσιν** pres. ind. act. κατακυριεύω (# *2894*) to lord it over, to be master. Gnomic pres. indicating a general truth. **κατεξουσιάζουσιν** pres. ind. act. κατεξουσιάζω (# *2980*) to exercise authority over someone, to play the tyrant (RWP). W. gen. Gnomic. pres. ◆ **26 ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **θέλῃ** pres. subj. act. θέλω (# *2527*) to will, to desire. Subj. w. indef. rel. pron. **ὅς ἐάν**. **γενέσθαι** aor. mid. (dep.) inf. s.v. 8. **διάκονος** (# *1356*) servant, attendant (EDNT). ◆ **27 εἶναι** pres. act. inf. εἰμί. **δοῦλος** (# *1528*) slave. In the pagan world humility was regarded as a vice (Carson, 43). ◆ **28 ὥσπερ** (# *6061*) just as. **ἦλθεν** aor. ind. act. s.v. 9. **διακονηθῆναι** aor. pass. inf. διακονέω (# *1354*) to minister, to serve; pass., to be ministered to (EDNT). Inf. of purp. **διακονῆσαι** aor. act. inf. **δοῦναι** aor. act. inf. s.v. 14. **λύτρον** (# *3389*) ransom, the price paid for the release of a slave (AM; s. APC, 9-48; NTW, 76-83; GW, 49-81; TDNT; EDNT; LDC). **ἀντί** (# *505*) for, instead of. There is the notion of exchange and substitution (RWP). **πολλῶν** gen pl. πολύς (# *4498*) many. A Semitic way of expressing "all" (Hill). ◆ **29 ἐκπορευομένων** pres. mid. (dep.) part. (temp.) ἐκπορεύομαι (# *1744*) to go out, to go forth; gen. abs. **ἠκολούθησεν** aor. ind. act. ἀκολουθέω (# *199*) to follow (w. dat.). ◆ **30 τυφλός** (# *5603*) blind (TDNT; SB, 1:524-25; EDNT; RAC, 2:433-46). **καθήμενοι** pres. mid. (dep.) part. κάθημι (# *2764*) to sit. **ἀκούσαντες** aor. act. part. (temp.) s.v. 24. **παράγει** pres. ind. act. παράγω (# *4138*) to go by. Hist. pres. describing the action in progress. **ἔκραξαν** aor. ind. act. κράζω (# *3189*) to cry out, to scream. **ἐλέησον** aor. imp. act. ἐλεέω (# *1796*) to have compassion, to show mercy. ◆ **31 ἐπετίμησεν** aor. ind. act. ἐπιταμέω (# *2203*) to rebuke, to express strong disapproval (LN, 1:436). **σιωπήσωσιν** aor. subj. act. σιωπάω (# *4995*) to be quiet. Ingressive aor.

"they should be quiet." **μεῖζον** (# *3505*) comp. μέγας great; "more." ◆ **32 στάς** aor. act. part. (circum.) ἵστημι (# *2705*) to stand. **ἐφώνησεν** aor. ind. act. φωνέω (# *5888*) to call. **ποιήσω** aor. subj. act./fut. ind. act. s.v. 12. Deliberative subj. in a question. ◆ **33 ἀνοιγῶσιν** aor. pass. subj. ἀνοίγω (# *487*) to open. ◆ **34 σπλαγχνισθείς** aor. pass. (dep.) part. σπλαγχνίζομαι (# *5072*) to be moved w. compassion, to be inwardly moved (MNTW, 156ff; TDNT; EDNT). **ἥψατο** aor. ind. mid. (dep.) ἅπτομαι (# *712*) to touch (w. gen.) **ὀμμάτων** gen. pl. ὄμμα (# *3921*) eye; common in poetry (BAGD; MM). **εὐθέως** (# *2311*) at once. **ἀνέβλεψαν** aor. ind. act. ἀναβλέπω (# *329*) to see again. The prep. has the force of "again" (MH, 295). **ἠκολούθησαν** aor. ind. act. s.v. 29. Here it may have the force of "following as a disciple."

Matthew 21

◆ **1 ἤγγισαν** aor. ind. act. ἐγγίζω (# *1581*) to draw near. **ἦλθον** aor. ind. act. ἔρχομαι (# *2262*) to come, to go. **Ὄρος τῶν Ἐλαιῶν** Mount of Olive Trees. **ἀπέστειλεν** aor. ind. act. ἀποστέλλω (# *690*) to send. ◆ **2 πορεύεσθε** pres. imp. mid. (dep.) πορεύομαι (# *4513*) to go. **κώμη** (# *3267*) village. **κατέναντι** (# *2978*) w. gen., before, opposite (RG, 643). **εὑρήσετε** fut. ind. act. εὑρίσκω (# *2351*) to find. **ὄνος** (# *3952*) donkey (BBC). **δεδεμένην** perf. pass. part. δέω (# *1313*) to bind. **πῶλος** (# *4798*) a colt. **λύσαντες** aor. act. part. λύω (# *3395*) to loose. Circum. part. w. force of an imp. **ἀγάγετε** aor. imp. act. ἄγω (# *72*) to lead. ◆ **3 εἴπῃ** aor. subj. act. λέγω (# *3306*). Subj. w. **ἐάν** (# *1569*) in a cond. cl. where the cond. is probable. **ἐρεῖτε** fut. ind. act. 2nd. pers. pl. λέγω. Fut. used as a command (VA, 419). **ἀποστελεῖ** fut. ind. act. s.v. 1. ◆ **4 γέγονεν** perf. ind. act. γίνομαι (# *1181*) to become, to happen. Perf. here functions as pluperf. (VA, 260). **πληρωθῇ** aor. subj. pass. πληρόω (# *4444*) to fulfill. Subj. w. **ἵνα** (# *2671*) used in purp. cl. **ῥηθέν** aor. pass. part. n. nom. sing. λέγω to say. Part. as noun: "that which was spoken." For Zech. 9:9 s. OTGPN, 173-82; SB, 1:842-45. ◆ **5 εἴπατε** aor. imp. act. λέγω s.v. 3. **πραΰς** (# *4558*) meek (s. Matt. 5:5). Adj. used as adverb describing the manner of His coming (RG, 549, 659). **ἐπιβεβηκώς** perf. act. part. ἐπιβαίνω (# *2094*) to get up on, to mount; perf. mounted, sitting. Part. describing the manner of His coming. **ὑποζύγιον** (# *5689*) beast of burden, donkey; lit. "under the yoke" (BAGD). The donkey pictures the peaceful character of the rider and those in Zech. were considered by the Rabbis to be the animal of the Messiah (RAC, 6:566; Lachs, 344; TDNT). For a discussion of the two animals s. OTGPN, 180-81; Carson, 438; Hagner. ◆ **6 πορευθέντες** aor. pass. part. (circum.) s.v. 2. **ποιήσαντες** aor. act. part. (circum.) ποιέω (# *4472*) to do, to make. **συνέταξεν** aor. ind. act. συντάσσω (# *5332*) to command, to instruct. ◆ **7 ἤγαγον** aor. ind. act. s.v. 2. **ἐπέθηκαν** aor. ind. act. ἐπιτίθημι (# *2202*) to place upon. **ἐπεκάθισεν** aor. ind. act. ἐπικαθίζω (# *2125*) to seat oneself. **ἐπάνω** (# *2062*) w. gen., upon, on. **αὐτῶν** (# *899*) gen. pl., them, refers to the garments, not to the animals (RWP). ◆ **8 πλεῖστος** superl. πολύς (# *4498*) Rel. use of superl. "a huge growth" (IBG, 98). **ἔστρωσαν** aor. ind. act. στρώννυμι (# *5143*) to spread out. For the spreading out of garments before kings in the OT and Judaism s. Lachs, 344; SB, 1:844-45. **ἔκοπτον** impf. ind. act. κόπτω (# *3164*) to cut. Incep. impf. "they began...." **ἐστρώννυον** impf. ind. act. στρώννυμι. Impf. compared w. aor. shows the growing enthusiasm of the crowd (RWP). ◆ **9 προάγοντες** pres. act. part. προάγω (# *4575*) to proceed, to go before. **ἀκολουθοῦντες** pres. act. part. ἀκολουθέω (# *199*) to follow. **ἔκραζον** impf. ind. act. κράζω (# *3189*) to shout. Iterat. impf. pictures the repeated shouting (BBC). **ὡσαννά** (# *6057*) Hosanna, a Heb. expression from Ps. 118:25. Originally "save, we pray." Here used as a cry of greeting, an homage: "glory, or hail, or welcome to David's son" (Hagner; Allen; SB, 1:845-50; EDNT; Cleon L. Rogers, Jr., "The Davidic Covenant in the Gospels," *Bib Sac* 150 [1993]: 462). **εὐλογημένος** perf. pass. part. εὐλογέω (# *2328*) to praise, to bless. **ἐρχόμενος** pres. mid. (dep.) part. The one who is coming, perhaps a Messianic title (Hill; SB, 1:850). **ὑψίστοις** (# *5736*) dat. pl. superl. ὕψηλος high. The highest heights = heaven, where the heavenly beings are called upon to praise God (BAGD; Lachs, 345). The angels are invoked to shout hosanna to God (McNeile). Ps. 118 was used liturgically at the Feasts of Tabernacles, Dedication, and Passover (Hill). This is a prayer that appears throughout the last week and anticipates the death and victory of the Messiah. ◆ **10 εἰσελθόντος** aor. act. part. εἰσέρχομαι (# *1656*) to come in, to go in; part. used as gen. abs. **ἐσείσθη** aor. ind. pass. σείω (# *4940*) to shake, to stir. Shaken as by an earthquake (Filson). ◆ **11 ἔλεγον** impf. ind. act. λέγω (# *3306*) to say. Impf. indicates continual action: "They were continually saying." ◆ **12 εἰσῆλθεν** aor. ind. act. ἔρχομαι s.v. 10. **ἐξέβαλεν** aor. ind. act. ἐκβάλλω (# *1675*) to throw out (w. force). For a discussion s. DJG, 817-21. **πωλοῦντας** pres. act. part. masc. acc. pl. πωλέω (# *4797*) to sell. **ἀγοράζοντας** pres. act. part. masc. acc. pl. ἀγοράζω (# *60*) to buy. Part. used as subst., pres. indicates continual activity. **κολλυβιστής** (# *3142*) moneychanger. For money changing and selling in the temple s. SB, 1:850-52; 763-65; LT, 1:367-74; WZZT, 185-88; J. Neusner, "Money-changers in the Temple: the Mishnah's Explanation," *NTS* 35 (1989): 287-90; M, Shek; BBC. The Temple business may have been under the control of the family of the High Priest (JTJ). **κατέστρεψεν** aor. ind. act. καταστρέφω (# *2951*) to turn over. **περιστερά** (# *4361*) dove. ◆ **13 γέγραπται** perf. ind. pass. γράφω (# *1211*) to write. Perf. means "it stands written" (MM). **κληθήσεται** fut. ind. pass. καλέω (# *2813*) to call. **ποιεῖτε** pres. ind. act. s.v. 6. Pres. means "you are making...." **σπήλαιον** (# *5068*) cave, den. **λῃστῶν** gen. pl. λῃστής (# *3334*) robber. Jesus' action is in fulfillment of Mal. 3:1ff and is to be taken as a Messianic sign (Hill) s. also Neill Q. Hamilton, "Temple Cleansing and Temple Bank," *JBL* 83 (1964): 365-72; R.H. Hiers, "Purification of the Temple: Preparation for the Kingdom of God," *JBL* 90 (1971): 82-90; DJG, 816. ◆ **14 προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **τυφλός** (# *5603*) blind **χωλός** (# *6000*) lame. **ἐθεράπευσεν** aor. ind. act. θεραπεύω (# *2543*) to heal. ◆ **15 ἰδόντες** aor. act. part. (temp.) ὁράω (# *3972*) to see. **θαυμάσιος** (# *2514*) wonderful; adj. used as noun "wonder," "wonderful things." **ἐποίησεν** aor. ind. act. s.v. 6. **κράζοντας** pres. act. part. s.v. 9. **λέγοντας** pres. act. part. λέγω (# *3306*) to say. Pres. part. points to the continual action. **ἠγανάκτησαν** aor. ind. act. ἀγανακτέω (# *24*) to be aroused, to be indignant against what is judged to be wrong, to be angry (BAGD; LN, 1:762). ◆ **16 εἶπαν** aor. ind. act. λέγω (# *3306*) to say. **ναί** (# *3721*) yes. **ἀνέγνωτε** aor. ind. act. ἀναγινώσκω (# *336*) to read. **θηλαζόντων** pres. act. part. θηλάζω (# *2558*) to suck, to nurse. Part. used as subst. **κατηρτίσω** aor. ind. mid. 2nd. pers. sing. καταρτίζω (# *2936*) to furnish, to prepare. Indir. mid., "you have prepared for yourself." For Ps. 8:3 in rabbinic lit. s. SB, 1:854-55. ◆ **17 καταλιπών** aor. act. part. (temp.) καταλείπω (# *2901*) to depart, to leave. **ἐξῆλθεν** aor. ind. act. ἐξέρχομαι (# *2002*) to go out. **ἔξω** outside. **ηὐλίσθη** aor. ind. pass. (dep.) αὐλίζομαι (# *887*) to spend the night, to find lodging. Not necessarily spending the night in the open (McNeile). Those coming to the feast first went to the Temple, then to their quarters, which were either in the city itself or in one of the surrounding villages (WZZT, 157-63). ◆ **18 πρωΐ** (# *4745*) early. **ἐπανάγων** pres. act. part. ἐπανάγω (# *2056*) to return. Temp. part. contemp. action. **ἐπείνασεν** aor. ind. act. πεινάω (# *4277*) to be hungry. ◆ **19 ἰδών** aor. act. part. s.v. 15. **συκῆν** acc. sing. συκῆ (# *5190*) fig tree. The fig tree symbolizes Jerusalem/Israel, which had become unfruitful (Gnilka; BBC). **μίαν** acc. sing. fem. εἷς one, used here as an indef. art. (BAGD; BD, 129). **ἦλθεν** aor. ind. act. s.v. 1. **εὗρεν** aor. ind. act. s.v. 2. **εἰ μή** (# *1623; 3590*) except. **φύλλα** acc. pl. n. φύλλον (# *5877*) leaf. **μόνον** only. Leaves would point to fruit, but sometimes the fruit fell off and there was nothing except leaves (Carson, 444; for the development of fruit on the trees s. SB, 1:856-58; M, Shebi, 4:7; 5:1). **γένηται** aor. subj. mid. (dep.) γίνομαι s.v. 4. Subj. w. **μηκέτι** (# *3600*) used in prohibition. **ἐξηράνθη** aor. ind. pass. ξηραίνω (# *3830*) to dry up; pass., to be dried up. **παραχρῆμα** (# *4202*) adv. at once, immediately, on the spot (Thayer). ◆ **20 ἐθαύμασαν** aor. ind. act. θαυμάζω (# *646*) to wonder at, to marvel. ◆ **21 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **εἶπεν** aor. ind. act. λέγω (# *3306*) **ἔχητε** aor. subj. act. ἔχω (# *2400*) to have. **διακριθῆτε** aor. subj. pass. διακρίω (# *1359*) to make a distinction; mid. & pass., to be at odds w. oneself, to be divided in mind, to waver, to doubt (RWP; BAGD). Subj. w. **ἐάν** (# *1569*) in a 3rd. class cond. cl. assuming the possibility of the cond. **ποιήσετε** fut. ind. act. s.v. 6. **κἄν** = καὶ ἐάν (# *2779; 1569*) even if. **εἴπητε** aor. subj. act. s.v. 3. **ἄρθητι** aor. imp. pass. αἴρω (# *149*) to take away, to remove. **βλήθητι** aor. imp. pass. βάλλω (# *965*) to cast, to throw. **γενήσεται** fut. ind. pass. (dep.) γίνομαι (# *1181*). ◆ **22 ὅσα** acc. pl. n. ὅσος (# *4012*) as great, how great, whatever; used w. making the expression more general ("whatever") (BAGD). **αἰτήσητε** aor. subj. act. αἰτέω (# *160*) to ask, to request. **πιστεύοντες** pres. act. part. πιστεύω (# *4409*) to believe, to trust. The part. expresses either cond. or manner. **λήμψεσθε** fut. mid. (dep.) λαμβάνω (# *3284*) to take, to receive. ◆ **23 ἐλθόντος** aor. act. part. masc. gen. sing. ἔρχομαι (# *2262*) s.v. 1. Part. used as gen. abs. **προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) s.v. 14. **διδάσκοντι** pres. act. part. (temp.) διδάσκω (# *1438*) to teach. "While he was teaching." Jesus was teaching in the porticoes around the Temple. **λέγοντες** pres. act. part. λέγω (# *3306*) to say. **ποίᾳ** dat. sing. ποῖος (# *4481*) what kind of? Qualitative interrogative pronoun (RG, 291, 740; IGNT, 137). **ἔδωκεν** aor. ind. act. δίδωμι (# *1443*) to give. ◆ **24 ἀποκριθείς** aor. pass. part. s.v. 21. **ἐρωτήσω** fut. ind. act. ἐρωτάω (# *2263*) to question, to ask. **ὅν ἐάν** which if. The rel. cl. has the character of a cond. (BD, 192). **εἴπητε** aor. subj. act. s.v. 3. Subj. used in a cond. cl. which is assumed to be possible. **ἐρῶ** fut. ind. act. 1st. sing. λέγω. ◆ **25 πόθεν** (# *4470*) where, from what source? **διελογίζοντο** impf. ind. mid. (dep.) διαλογίζομαι (# *1368*) to discuss, to reason w. thoroughness and completeness, to consider carefully (LN, 1:351). Impf. points to continual action describing their hopeless quandary (RWP). **εἴπωμεν** aor. subj. act. 1st. pers. pl. λέγω s.v. 3. Subj. w. **ἐάν** (# *1569*) in a cond. cl. where the cond. is assumed possible. **ἐρεῖ** fut. ind. act. 3rd. pers. sing. λέγω s.v. 24. **ἐπιστεύσατε** aor. ind. act. s.v. 22. ◆ **26 εἴπωμεν** aor. subj. act. s.v. 25. **φοβούμεθα** pres. ind. mid. (dep.) φοβέομαι (# *5828*) to be afraid, to fear. ◆ **27 ἀποκριθέντες** aor. pass. (dep.) part. s.v. 21. **εἶπαν** aor. ind. act. s.v. 25. For the use of 1st. aor. endings w. 2nd. aor. stems s. RG, 337-39. **οἴδαμεν** perf. ind. act. οἶδα (# *3897*) to know. Def. perf. w. pres. meaning. **ἔφη** impf. ind. act. φημί (# *5774*) to say. For the form of the vb. s. VA, 443-47. ◆ **28 τί ὑμῖν δοκεῖ** What does it seem to you? What do you think? (s. 17:25). **εἶχεν** impf. ind. act. ἔχω (# *2400*) to have. **προσελθών** aor. act. part. (circum.) s.v. 23. **ὕπαγε** pres. imp. act. ὑπάγω (# *5632*) to go forth. **ἐργάζου** pres. imp. mid. (dep.) ἐργάζομαι (# *2237*) to work. Pres. imp. is descriptive, emphasizing the process or the various details (VANT, 365). ◆ **29** For the textual problems in v. 29-31 s. TC, 55-56; Carson, 449. **ἀποκριθείς** aor. pass. (dep.) part. s.v. 21. **εἶπεν** aor.

ind. act. s.v. 25. **ὕστερον** (# *5731*) later. **μεταμεληθείς** aor. pass. part. μεταμέλομαι (# *3564*) to be sorry, to be sorry afterward, to regret an action and change one's mind (RWP; TDNT; Trench, *Synonyms*, 255ff; NIDNTT; LN, 1:319, 373). **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι (# *599*) to go forth. ◆ **30 ὡσαύτως** (# *6058*) likewise. **ἀποκριθείς** aor. pass. (dep.) part. s.v. 21. ◆ **31 ἐκ** (# *1666*) of, used like the partitive gen. (BD, 90). **ἐποίησεν** aor. ind. act. s.v. 6. **τελῶναι** nom. pl. τελώνης (# *5467*) tax collector. For the attitude towards this group s. JZ. **πόρναι** nom. pl. πόρνη (# *4520*) prostitute (DJG, 643). **προάγουσιν** pres. ind. act. προάγω (# *4575*) to go before, precede. For the prep. in the vb. s. MH, 322f. Pres. could express a general truth. ◆ **32 ἦλθεν** aor. ind. act. s.v. 1. **ἐν ὁδῷ δικαιοσύνης** "with (in) the path of righteousness," that is, w. the message of righteousness. The obligation of obedience to the divine will as both preached and practiced by John (GW, 124-25; RM, 94-96; TLNT). **ἐπιστεύσατε** aor. ind. act. s.v. 22. **ἰδόντες** aor. act. part. (temp.) s.v. 15. **μετεμελήθητε** aor. ind. pass. s.v. 29. **πιστεῦσαι** aor. act. inf. s.v. 22. Inf. w. art. expresses either purp. or result (IBG, 128f.). ◆ **33 ἀκούσατε** aor. imp. act. ἀκούω (# *201*) to hear. **οἰκοδεσπότης** (# *3867*) master of the house, a householder. **ὅστις** (# *4015*) who, "like others of the same class who" (M, 91-92; IGNT, 133). **ἐφύτευσεν** aor. ind. act. φυτεύω (# *5885*) to plant. **φραγμός** (# *5850*) fence. Protection against wild beasts and a barrier to roving vine tendrils and prying eyes (McNeile; LNT, 292). **περιέθηκεν** aor. ind. act. περιτίθημι (# *4363*) to place around, (w. dat.). **ὤρυξεν** aor. ind. act. ὀρύσσω (# *4002*) to dig. **ληνός** (# *3332*) winepress. The winepress consists of two parts, where the grapes were crushed and where the juice fell (McNeile; TDNT; ISBE, 4:1072; DJG, 871; DGRA, 958, 1137-38). **ᾠκοδόμησεν** aor. ind. act. οἰκοδομέω (# *3868*) to build. **πύργος** (# *4788*) tower. For the winedressers and watchmen (RWP; ZPEB, 5:883). **ἐξέδετο** aor. ind. mid. (mid.) ἐκδίδωμι (# *1686*) to lease out. **γεωργοῖς** dat. pl. indir. obj. γεωργός (# *1177*) farmer, tenant farmer. They had to pay a portion of the crops each year as their rent (Tasker; for the contracts of such agreements s. LNT, 292-95; for the work in vineyard s. the Roman writer Columella, *De Re Rustica*, 4-5). **ἀπεδήμησεν** aor. ind. act. ἀποδημέω (# *623*) to go on a journey. It took four years before the fruit was ready (LNT, 295). ◆ **34 ἤγγισεν** aor. ind. act. ἐγγίζω (# *1581*) to draw near. **ἀπέστειλεν** aor. ind. act. ἀποστέλλω (# *690*) to commission, to send as a representative (TDNT; EDNT). **λαβεῖν** aor. act. inf. s.v. 22. Inf. expressing purp. ◆ **35 λαβόντες** aor. act. part. (circum.) λαμβάνω (# *3284*) s.v. 22. **ἔδειραν** aor. ind. act. δέρω (# *1296*) to flay, to skin, to beat. **ἀπέκτειναν** aor. ind. act. ἀποκτείνω (# *650*) to kill. **ἐλιθοβόλησαν** aor. ind. act. λιθοβολέω (# *3344*) to stone to death. ◆ **36 πλείονας** comp. πολύς (# *4498*) more. **πρώτων** gen. pl. πρῶτος (# *4755*) first; Gen. of comp., "more than the first ones." ◆ **37 ὕστερον** (# *5731*) finally, at last, superl. emphasizing the end of a series (BD, 34) and is full of intense emotion and pathos (Hendriksen). **ἐντραπήσονται** fut. ind. pass. (pass. w. mid. sense) ἐντρέπω (# *1956*) to make someone ashamed, to be put to shame, to have regard or respect for someone (BAGD). The fut. gives the father's projected expectation (VA, 424). ◆ **38 δεῦτε** (# *1307*) come, come on. **ἀποκτείνωμεν** aor. subj. act. s.v. 35. Hortatory subj., "let us kill." **σχῶμεν** aor. subj. act. ἔχω. (# *2400*) Hortatory subj., "let us get his inheritance" (RWP). The expectation was that the owner would give up hope of recovering his vineyard (LN, 303-306). ◆ **39 λαβόντες** aor. act. part. s.v. 35. **ἐξέβαλον** aor. ind. act. ἐκβάλλω s.v. 12. **ἀπέκτειναν** aor. ind. act. s.v. 35. ◆ **40 οὖν** (# *4036*) therefore, draws the conclusion in form of a question directed to the listeners (s. Isa. 5:3). **ἔλθῃ** aor. subj. act. ἔρχομαι (# *2262*) to come to, to go. Subj. w. **ὅταν** (# *4020*) in an indef. temp. cl. **ποιήσει** fut. ind. act. ποιέω (# *4472*) to do. ◆ **41 λέγουσιν** pres. ind. act. λέγω (# *3306*) to say. Hist. pres. The listeners give the answer and the application of the parable. **κακός** (# *2805*) bad, pertaining to being bad, w. the implication of harmful and damaging (LN, 1:754). Adj. used as noun. **κακῶς** (# *2809*) adv. badly, severely (BAGD). **ἀπολέσει** fut. ind. act. ἀπόλλυμι (# *660*) to destroy. **ἐκδώσεται** fut. ind. mid. s.v. 33. **ἀποδώσουσιν** fut. ind. act. ἀποδίδωμι (# *625*) to pay, to give back, to give over (s. Matt. 18:25). ◆ **42 ἀνέγνωτε** aor. ind. act. s.v.16. This was an affront to their knowledge. **λίθον** acc. sing. λίθος (# *3345*) stone. The acc. is inverse attraction of the antecedent to the case of the rel. (MT, 324). **ἀπεδοκίμασαν** aor. ind. act. ἀποδοκιμάζω (# *627*) to reject after scrutiny, to declare useless (BAGD). **οἰκοδομοῦντες** pres. act. part. masc. nom. pl. οἰκοδομέω. Adj. part. w. the art. used as a noun: "the builders." Perhaps the religious leaders (OTGPN, 335). **ἐγενήθη** aor. ind. pass. (dep.) γίνομαι s.v.4. **γωνία** (# *1224*) corner. The foundation stone at its farthest corner, w. which a building was begun–it firmly fixes its site and determines its direction (EDNT). **ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to be. ◆ **43 ἀρθήσεται** fut. ind. pass. αἴρω (# *149*) to take away, to remove. **δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. **ἔθνει** dat. sing. ἔθνος (# *1620*) folk, nation. Indir. obj. **ποιοῦντι** pres. act. part. dat. sing. ποιέω (# *4472*) to produce. ◆ **44 πεσών** aor. act. part. πίπτω (# *4406*) to fall. **συνθλασθήσεται** fut. ind. pass. συνθλάω (# *5314*) to crush. **πέσῃ** aor. subj. act. πίπτω. **λικμήσει** fut. ind. act. λικμάω (# *3347*) to break into small pieces or to scatter as dust (Allen; BBC). The stone of Dan. 2:44, 45 was viewed by the rabbis as the Messiah (SB, 1:877). ◆ **45 ἀκούσαντες** aor. act. part. (temp.) masc. nom. pl. ἀκούω (# *201*) to hear. **ἔγνωσαν** aor. ind. act. γινώσκω (# *1182*) to know, to understand, to recognize. ◆ **46 ζητοῦντες** pres. act. part. ζητέω

(# *2426*) to seek, w. inf. Concessive part., "although...." **κρατῆσαι** aor. act. inf. κρατέω (# *3195*) to seize, to arrest. **ἐφοβήθησαν** aor. ind. pass. (dep.) s.v. 26. **ἐπεί** (# *2075*) since, because. **εἰς** (# *1650*), as, used w. the pred. acc. or double acc. (RG, 481ff; IBG, 70). **εἶχον** impf. ind. act. ἔχω (# *2400*) to have, to hold to a view point.

Matthew 22

◆ **1 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*). **εἶπεν** aor. ind. act. λέγω (# *3306*) to say. ◆ **2 ὡμοιώθη** aor. ind. pass. ὁμοιόω (# *3929*) to compare, to make alike; pass. to be like. **ὅστις** (# *4015*) rel. pron. who, emphasizing the class or kind to which one belongs. **ἐποίησεν** aor. ind. act. ποιέω (# *4472*) to make. **γάμους** acc. pl. γάμος (# *1141*) wedding feast; pl. because the festivities lasted for days (EGT; TDNT; for Jewish wedding customs s. SB, 1: 501-17, 2:372-409; JPF, 2:752-60; BBC; for a feast in general s. SB, 4:ii, 611-39; LNT, 126-55; John 2:1). **υἱῷ** dat. sing. υἱός (# *5626*) son. Dat. of advantage, "for his son." ◆ **3 ἀπέστειλεν** aor. ind. act. ἀποστέλλω (# *690*) to send, to dispatch on an official task. **καλέσαι** aor. act. inf. καλέω (# *2813*) to call, to summon. Inf. gives the purp. of the sending. **κεκλημένους** perf. pass. part. καλέω. The words imply the guest had been invited previously, the announcement now being that the feast was ready (McNeile). **ἤθελον** impf. ind. act. θέλω (# *2527*) to will, to want to. Impf. pictures the repeated rejection. **ἐλθεῖν** aor. act. inf. ἔρχομαι (# *2262*) to come. ◆ **4 εἴπατε** aor. imp. act. λέγω (# *3306*) to say. **ἄριστον** (# *756*) breakfast, toward midday, when the series of meals connected w. the marriage was to begin (Meyer). **ἡτοίμακα** perf. ind. act. ἑτοιμάζω (# *2286*) to prepare. Perf. denotes the responsibility of the subject or his authority to act (VANT, 148, 294). **ταῦρος** (# *5436*) bull, steer. **σιτιστός** (# *4990*) fattened ones, verbal from the verb to feed w. wheat or other grain, to fatten (RWP). **τεθυμένα** perf. pass. part. θύω (# *2604*) to slaughter. Perf. stresses the state. **δεῦτε** (# *1307*) "come!" ◆ **5 ἀμελήσαντες** aor. act. part. ἀμελέω (# *288*) to neglect, to be unconcerned, to pay no attention, to not think about, and thus not respond appropriately (LN, 1:356). **ἀπῆλθον** aor. ind. act. ἀπέρχομαι (# *599*) to go out. **ὃς μὲν ... ὃς δέ** used indef. "one...another" (BD, 131). ◆ **6 κρατήσαντες** aor. act. part. κρατέω (# *3195*) to seize. **ὕβρισαν** aor. ind. act. ὑβρίζω (# *5614*) to treat in an arrogant or spiteful manner, to mistreat, to insult. Treatment which is calculated publicly to insult and openly to humiliate the person who suffers from it (MNTW; TDNT). **ἀπέκτειναν** aor. ind. act. ἀποκτείνω (# *650*) to kill. There is a downward progress in the treatment. ◆ **7 ὠργίσθη** aor. ind. pass. ὀργίζω (# *3974*) to anger; pass. to be angry. Ingressive aor. "he became angry." **πέμψας** aor. act. part. (circum.) πέμπω (# *4287*) to send. **στράτευμα** (# *5128*) army, bands of soldiers (RWP). **ἀπώλεσεν** aor. ind. act. ἀπόλλυμι (# *660*) to destroy. **φονεῖς** acc. pl. φονεῦς (# *5838*) murderer. **ἐνέπρησεν** aor. ind. act. ἐμπί(μ)πρημι (# *1856*) to set on fire, to burn. ◆ **8 κεκλημένοι** perf. pass. part. s.v. 3. **ἦσαν** impf. ind. act. εἰμί (# *1639*) to be. ◆ **9 πορεύεσθε** pres. imp. mid. (dep.) πορεύομαι (# *4513*) to go. **οὖν** (# *4036*) therefore, draws a conclusion from the previous statement. **διέξοδος** (# *1447*) (w. the prep.) outlet, street crossing, more probably the place where a street cuts through the city boundary and goes out into the open country (BAGD). **εὕρητε** aor. subj. act. εὑρίσκω (# *2351*) to find. Subj. used w. indef. rel. **ὅσους ἐάν** (# *4012; 1569*). **καλέσατε** aor. imp. act. καλέω s.v. 3. ◆ **10 ἐξελθόντες** aor. act. part. ἐξέρχομαι (# *2002*) to go out. Circum. or temp. part. **συνήγαγον** aor. ind. act. συνάγω (# *5251*) to gather together. **εὗρον** aor. ind. act. s.v. 9. **τε...καί** "both ...and." **ἐπλήσθη** aor. ind. pass. πίμπλημι (# *4398*) to fill, to be full. **ἀνακειμένων** pres. mid. (dep.) part. ἀνάκειμαι (# *367*) to recline (at the table). Part. as subst. Gen. of content after vb. of filling. ◆ **11 εἰσελθών** aor. act. part. (temp.) εἰσέρχομαι (# *1656*) to go in, to come in. **θεάσασθαι** aor. mid. (dep.) inf. θεάομαι (# *2517*) to look at, to view; inf. of purp. **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. **ἐνδεδυμένον** perf. mid. part. ἐνδύω (# *1907*) to put on; mid. to clothe, to put on clothes, to wear (BAGD). For the use of the neg. **οὐκ** (# *4024*) w. the part. s. M, 231f. **ἔνδυμα** (# *1903*) acc. pl. garment, clothes. Possibly a picture of a character thus warning against false discipleship (HSB, 392). Only clean and proper clothes were expected (AM; SB, 1:878, 882; LNT, 142). ◆ **12 ἑταῖρε** voc. ἑταῖρος (# *2279*) friend (s. 20:13). **εἰσῆλθες** aor. ind. act. s.v. 11. The king saw this as a personal insult (LNT, 142). **ἔχων** pres. act. part. ἔχω (# *2400*) to have. Part. of manner. **ἐφιμώθη** aor. ind. pass. φιμόω (# *5821*) to put to silence, to muzzle. ◆ **13 διακόνοις** dat. pl. διάκονος (# *1356*) servant, minister. Indir. obj. **δήσαντες** aor. act. part. δέω (# *1313*) to bind. Circum. part. w. force of an imp. **ἐκβάλετε** aor. imp. act. ἐκβάλλω (# *1675*) to cast out. **ἐξώτερος** (# *2035*) adjectival comp. of the adv. used as superl.; fartherest, extreme, "the darkness fartherest out" (BAGD; s. Matt. 8:12). One of the abiding hallmarks of life in prison was darkness (BAFCS, 3:199). **ἔσται** fut. ind. mid. (dep.) εἰμί. **κλαυθμός** (# *3088*) loud crying, wailing. **βρυγμός** (# *1106*) gnashing, grinding. ◆ **14 κλητός** (# *3105*) called, invited. **ἐκλεκτός** (# *1723*) chosen, elect. ◆ **15 πορευθέντες** aor. pass. (dep.) part. s.v. 9. **συμβούλιον** (# *5206*) acc. sing. counsel, the engaging in joint planning so as to devise a course of common action, often w. a harmful or evil purp. (LN, 1:359). **ἔλαβον** aor. ind. act. λαμβάνω (# *3284*) to take. **ὅπως** (# *3968*) in order that, introduces a purp. cl. (BD, 186). **παγιδεύσωσιν** aor. subj. act. παγιδεύω (# *4074*) to ensnare, to catch in a trap, to acquire information about an error or fault, w. the purp. of causing harm, to catch off guard, to catch in a mistake (LN, 1:330; BBC). ◆ **16 ἀποστέλλουσιν** pres. ind. act. s.v. 3 Hist. pres. **μετὰ τῶν Ἡρῳδιανῶν** (# *2477*) w. the Herodians. These supported Herod Antipas and were in favor of the taxes (Gundry; ISBE, 2:698; HA, 31-42; EDNT; DJG, 325). **λέγοντες** pres. act. part. (circum.) **οἴδαμεν** perf. ind. act. οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. **μέλει** (# *3508*) pres. ind. act. It is a care or concern, you court no man's favor (BAGD). ◆ **17 εἰπέ** aor. imp. act. λέγω (# *3306*). **τί σοι δοκεῖ** "What do you think?" "What is it to you?" **ἔξεστιν** (# *2003*) it is lawful. "Is it warranted by anything in the Law or the Scribal tradition?" (McNeile). **δοῦναι** aor. act. inf. δίδωμι (# *1443*) to give. Inf. explains what is lawful. **κῆνσος** (# *3056*) poll tax, to be paid by all males over 14 and females over 12, up to the age of 65 (McNeile; EDNT; DJG, 806; s. Jos., *JW*, 2:118). ◆ **18 γνούς** aor. act. part. (causal) γινώσκω (# *1182*) to know, to recognize. **εἶπεν** aor. ind. act. s.v. 17. **πειράζετε** pres. ind. act. πειράζω (# *4279*) to tempt, to trap. ◆ **19 ἐπιδείξατε** aor. imp. act. ἐπιδείκνυμι (# *2109*) to show. **νόμισμα** (# *3790*) coin. **προσήνεγκαν** aor. ind. act. προσφέρω (# *4712*) to bring to. **δηνάριον** (# *1324*) denarius. A Roman silver coin, a workman's average daily wage (BAGD; LNT, 329). ◆ **20 εἰκών** (# *1635*) image. **ἐπιγραφή** (# *2107*) inscription. The imperial tax was paid in coins which bore the head of the emperor, and inscriptions which described the religious and cultic claims of the Caesar (JPD, 241-48; Luz; DJG, 805-806; Hill; LNT, 333; BBC). ◆ **21 ἀπόδοτε** aor. imp. act. ἀποδίδωμι (# *625*) to give back. It has the sense of rendering what is due (AM; LNT, 334). ◆ **22 ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **ἐθαύμασαν** aor. ind. act. θαυμάζω (# *2513*) to be amazed. **ἀφέντες** aor. act. part. (circum.) ἀφίμι (# *918*) to leave. **ἀπῆλθαν** aor. ind. act. ἀπέρχομαι (# *599*) to depart s.v. 5. ◆ **23 προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) to come to. **εἶναι** pres. act. inf. εἰμί (# *1639*) to be. Inf. used in indir. discourse. **ἀνάστασιν** acc. sing. ἀνάστασις (# *414*) resurrection. Acc. as subj. of inf. For the Sadducees' view s. TJ, 76-81; DJG, 403; BBC. **ἐπηρώτησαν** aor. ind. act. ἐπερωτάω (# *2089*) to ask about. Prep. in the vb. is directive. ◆ **24 ἀποθάνῃ** aor. subj. act. ἀποθνῄσκω (# *633*) to die. Subj. w. **ἐάν** (# *1569*) in cond. cl. **ἔχων** pres. act. part. (circum.) ἔχω (# *2400*) **ἐπιγαμβρεύσει** fut. ind. act. ἐπιγαμβρεύω (# *2102*) to become related by marriage, to marry as next of kin (BAGD; Deut. 25:5-10). For the Rabbinical teaching regarding the levirate marriage s. SB, 1:886-87; Lachs, 361; Sifre Deut. 288. **ἀναστήσει** fut. ind. act. ἀνίστημι (# *482*) to raise up. ◆ **25 ἦσαν** impf. ind. act. εἰμί to be. **γήμας** aor. act. part. (temp.) γαμέω (# *1138*) to marry. "After he had married...." **ἐτελεύτησεν** aor. ind. act. τελευτάω (# *5462*) to die. **ἀφῆκεν** aor. ind. act. ἀφίημι (# *918*) to depart, to leave behind. ◆ **27 ὕστερος** (# *5731*) superl. latter, last, finally; here, "last of all" (BAGD). **ἀπέθανεν** aor. ind. act. s.v. 24. ◆ **28 τίνος** gen. sing. τίς (# *5515*) interrogative pron., w. gen. showing possession. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **ἔσχον** aor. ind. act. ἔχω (# *2400*). ◆ **29 πλανᾶσθε** pres. ind. pass. πλανάω (# *4414*) to lead astray, pass. to go astray; to wander from the truth (BAGD; EDNT; LN, 1:374). **εἰδότες** perf. act. part. (causal) s.v. 16. ◆ **30 οὔτε...οὔτε** (# *4046*) "neither...nor." **γαμοῦσιν** pres. ind. act. γαμέω s.v. 25. **γαμίζονται** pres. ind. pass. γαμίζω (# *1139*) to give a woman in marriage; pass., to be given in marriage. Gnomic pres. giving a general truth. Angels were created, not procreated. ◆ **31 ἀνέγνωτε** aor. ind. act. ἀναγινώσκω (# *336*) to read. Since the Sadduccees only accepted the Torah he quotes from Exod. 3:16. **ῥηθέν** aor. pass. part. λέγω (# *3306*). Part. used as subst. ◆ **32 ζώντων** pres. act. part. gen. pl. ζάω (# *2409*) to live. The argument stands on the use of the gen. (McNeile). For the Rabbinical proofs for the resurrection s. SB, 1:892-97; S, 173-292. Part. used as subst. ◆ **33 ἀκούσαντες** aor. act. part. s.v. 22. **ἐξεπλήσσοντο** impf. ind. pass. ἐκπλήσσω (# *1742*) to be beside oneself, to be amazed, overwhelmed. ◆ **34 ἀκούσαντες** aor. act. part. (temp.) s.v. 22. **ἐφίμωσεν** aor. ind. act. s.v. 12. **συνήχθησαν** aor. ind. pass. συνάγω (# *5251*) to gather together. Pass. used in refl. sense: "to come together," "to assemble" (BAGD). **ἐπὶ τὸ αὐτό** together, at the same place, for the same thing (NIDNTT, 3:1194; Gundry). ◆ **35 ἐπηρώτησεν** aor. ind. act. s.v. 23. **νομικός** (# *3788*) lawyer, an expert in law, a man learned in the law of Moses, that is, a scribe belonging to the Pharisaic party (Hill; TDNT; NIDNTT; DJG, 732-34; SB, 1:898-900). For the textual problem s. TC, 59. **πειράζων** pres. act. part. s.v. 18. Part. of manner. ◆ **36 μεγάλη** (# *3489*) great. Positive of the adj. used as superl. "the greatest" (BD, 127). The Rabbis counted 613 laws; 248 positive and 365 negative (SB, 1:900-905). ◆ **37 ἔφη** impf. ind. act. φημί (# *5774*) to say. **ἀγαπήσεις** fut. ind. act. ἀγαπάω (# *26*) to love. Fut. used as a categorical imp. (BG, 94). The terms heart, soul, understanding are overlapping categories, demanding love from the whole person (Carson, 464). ◆ **39 πλησίον** (# *4446*) adv. near; used as a noun, "neighbor." ◆ **40 κρέμαται** pres. ind. mid. (dep.) κρεμάννυμι (# *3203*) to hang. ◆ **41 συνηγμένων** perf. pass. part. (temp.) s.v. 34. Gen. abs. ◆ **42 τοῦ Δαυίδ** gen. of relationship (RG, 501f). For the Messiah as the Son of David s. SB, 1:525; Fitzmyer, *Essays*, 113-126; 4QFlor. 1:11-13; Cleon L. Rogers, Jr., "The Promises of David in Early Judaism," *Bib Sac* 150 (1993): 285-302; DJG, 766-69. ◆ **43 καλεῖ** pres. ind. act. καλέω (# *2813*) to call. ◆ **44 κάθου** pres. imp. mid. (dep.) κάθημαι (# *2764*) to sit. **θῶ** aor. subj. act. τίθημι (# *5502*) to set, to place. **ὑποκάτω** (# *5691*) under. For Ps. 110 s. SB, 4:452-65; David M. Hays, *Glory at the Right Hand: Psalm 110 in Early Christianity* (Nashville: Abingdon Press, 1973);

Cleon L. Rogers, Jr.,"The Davidic Covenant in Acts-Revelation," *Bib Sac* 151 (1994): 74; Luz. ◆ **46 ἐδύνατο** impf. ind. pass. (dep.) δύναμαι (# *1538*) to be able. **ἀποκριθῆναι** aor. pass. inf. s.v. 1. **ἐτόλμησεν** aor. ind. act. τολμάω (# *5528*) to dare. **ἐπερωτῆσαι** aor. act. inf. s.v. 23.

Matthew 23

◆ **1 ἐλάλησεν** aor. ind. act. λαλέω (# *3281*) to speak. For the literary problems of the chapter s. Carson, 469-71; Mark Alan Powell, "Do and Keep What Moses Says (Matthew 23:2-7)," *JBL* 114 (1995): 419-34; Hagner. For a discussion of scribes and Pharisees s. Luz; DJG, 732-35, 609-14. ◆ **2 καθέδρα** (# *2756*) chair. A soft seat w. a back (Jastrow, 2:1434). Not simply a metaphor, for there was an actual stone seat in front of the synagogue where the authoritative teacher sat (Hill; Gnilka). **ἐκάθισαν** aor. ind. act. καθίζω (# *2767*) to take a seat, to sit. Timeless aor. (RWP), but may be considered as ironic (Carson, 473). ◆ **3 εἴπωσιν** aor. subj. act. λέγω (# *3306*). **ποιήσατε** aor. imp. act. ποιέω (# *4472*) to do. Perhaps to be viewed as irony (Carson, 473). **τηρεῖτε** pres. imp. act. τηρέω (# *5498*) to observe. Aor. imp. indicates "start to do," the pres. "continue to observe" (Bakker, 434). **ποιεῖτε** pres. imp. act. **ποιοῦσιν** pres. ind. act. ποιέω to do. ◆ **4 δεσμεύουσιν** pres. ind. act. δεσμεύω (# *1297*) to bind, to tie on. **δυσβάστακτος** (# *1546*) hard to bear (for this reading s. TC, 59-60). **ἐπιτιθέασιν** pres. ind. act. ἐπιτίθημι (# *2202*) to place upon. **ὤμος** (# *6049*) shoulder. The "heavy burdens" are the meticulous instructions of the rabbinical interpretations imposed on the daily life of the people (SB, 1:911-13; Lachs, 366). They may refer to the attempts to gain notice by others (Gundry). **δακτύλῳ** dat. sing. δάκτυλος (# *1235*) finger. Instr. dat. "w. the finger." **κινῆσαι** aor. act. inf. κινέω (# *3075*) to move, to remove. ◆ **5 πρὸς τό** w. the inf. to express purp. (TDNT). **θεαθῆναι** aor. pass. inf. θεάομαι (# *2517*) to look upon, used in the sense of careful and deliberate vision which interprets its object (AS). **πλατύνουσιν** pres. ind. act. πλατύνω (# *4425*) to make wide. **φυλακτήριον** (# *5873*) means of protection, amulet, protective charms, phylacteries, small leather cases containing portions of Scripture. These were strapped to the left hand and to the forehead (SB, 4:250-276; HBD, 3:869-74; ZPEB, 4:786; JPF, 2:798-800; HJP, 2:480; BBC; ABD, 2:236; 5:368-70). **μεγαλύνουσιν** pres. ind. act. μεγαλύνω (# *3486*) to make large. **κράσπεδον** (# *3192*) fringes, tassels. These were worn on the corner of the outer garment in accord w. Num. 15:38f; Deut. 22:12 (SB, 4:277-92; JPF, 2:797-98; HJP, 2:480-81). The Pharisees lengthened theirs in order to call attention to their piety (Hill). ◆ **6 φιλοῦσιν** pres. ind. act. φιλέω (# *5797*) to love. **πρωτοκλισίαν** (# *4752*) place of honor at a dinner, beside the master of the house or host (BAGD). **δεῖπνον** (# *1270*) dinner, the main meal (s. Matt. 22:2). **πρωτοκαθεδρία** (# *4751*) chief seat. These were on the platform facing the congregation w. their backs to the chest in which the rolls of Scripture were kept. (McNeile; SB, 1:915-16; HJP, 2:446). ◆ **7 ἀσπασμός** (# *833*) greeting. Disciples were never to greet their masters since this implied a certain equality (AM). **καλεῖσθαι** pres. pass. inf. καλέω (# *2813*) to call. Epex. inf. describing what they love. **Ῥαββί** (# *4806*) master, teacher (TDNT; EDNT; SB, 1:916-18; DJG, 805). ◆ **8 κληθῆτε** aor. subj. pass. s.v. 7. Used w. the neg. **μή** (# *3590*) to express a prohibition of an action that should not arise. Pass. of permission. ◆ **9 καλέσητε** aor. subj. act. s.v. 7. Subj. used in a neg. command. ◆ **10 καθηγηταί** nom. pl. καθηγητής (# *2762*) guide, instructor, teacher, used as synon. of διδάσκαλος (LN, 1:416; Carson, 476). ◆ **11 μείζων** (# *3505*) comp. of μέγας greater. **ὑμῶν** gen. pl. ὑμεῖς comp. gen. "than you." **ἔσται** fut. ind. mid. (dep.) εἰμί. ◆ **12 ὑψώσει** fut. ind. act. ὑψόω (# *5738*) to lift up, to exalt. **ταπεινωθήσεται** fut. ind. pass. **ταπεινώσει** fut. ind. act. ταπεινόω (# *5427*) to make low, to humble. **ὑψωθήσεται** fut. ind. pass. ὑψόω. The pass. are theol. pass. indicating that God will perform the action (Beare). ◆ **13 οὐαί** (# *4026*) woe, horror. An interj. of pain, distress and warning. "How greatly one will suffer," "What terrible pain will come to one" (EDNT; LN, 1:243); followed by **ὅτι** (# *4022*), giving the reason for the pain. **κλείετε** pres. ind. act. κλείω (# *3091*) to shut, to lock. **εἰσέρχεσθε** pres. ind. mid. (dep.) εἰσέρχομαι (# *1656*) to go in, to come in. **εἰσερχομένους** pres. mid. part. Conative use of the pres. "Those who are in the process of entering–trying to enter" (McNeile). **ἀφίετε** pres. ind. act. ἀφίημι (# *918*) to allow. **εἰσελθεῖν** aor. act. inf. Inf. explains what they do not allow. ◆ **15 περιάγετε** pres. ind. act. περιάγω (# *4310*) to go about, to travel about. **ξηρός** (# *3831*) dry (land). **ποιῆσαι** aor. act. inf. ποιέω (# *4472*) to make. Inf. of purp. **προσήλυτος** proselyte (TDNT; Moore, *Judaism*, 1:323-53). **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. **γεέννης** gen. sing. γέεννα (# *1147*) Gehenna; "son of Gehenna," one fitted and destined for Gehenna (McNeile; Hans Scharen, "Gehenna in the Synoptics," *Bib Sac* 149 [1992]: 324-37; 454-70; ABD, 2:926-28). **διπλότερον** comp. δίπλους (# *1486*) double. **ὑμῶν** gen. ὑμεῖς Gen. of comp., "than you." These converts "out-Phariseed" the Pharisees (Carson, 479). ◆ **16 ὅς ἄν** (# *4005; 323*) whoever. The rel. cl. has the character of a cond. **ὀμόσῃ** aor. subj. act. ὄμνυμι (# *3923*) to swear. Subj. w. indef. rel. cl. **ναῷ** dat. sing. νάος (# *3724*) temple. To swear by the Temple and the altar provides no surety for a creditor, but gold would (Gundry). **οὐδέν ἐστιν** (# *4029; 1639*) it is nothing, the formula for a nonbinding oath (EGT). **χρυσῷ** dat. sing. χρυσός (# *5996*) gold. **ὀφείλει** pres. ind. act. ὀφείλω (# *4053*) to be indebted, bound to performance, the formula for a binding oath (EGT). ◆ **17 μωροί** voc. / nom. pl. μωρός (# *3704*) foolish, fool. **ἁγιάσας** aor. part. act. ἁγιάζω (# *39*) to sanctify, to make holy. Part. as adj. ◆ **18 θυσιαστηρίῳ** dat. sing. θυσιαστήριον (# *2603*) altar. It refers to the altar of incense and especially the horns of the altar (SB, 1:395; 932). **ἐπάνω** (# *2062*) w. gen., upon. ◆ **19 μεῖζον** (# *3505*) comp. μέγας great. **ἁγιάζον** pres. act. part. s.v. 17. ◆ **20 ὀμόσας** aor. act. part. s.v. 16. Part. used as subst.: "The one who…." ◆ **21 κατοικοῦντι** pres. act. part. dat. sing. κατοικέω (# *2997*) to dwell, to reside. ◆ **22 καθημένῳ** pres. mid. (dep.) part. κάθημαι (# *2764*) to sit. ◆ **23 ἀποδεκατοῦτε** pres. ind. act. ἀποδεκατόω (# *620*) to tithe, to give a tenth. Pres. indicates habitual tithing. For the tithe s. M, Maaseroth; M, Maaser Sheni (JPB, 148-69). Biblically, only grain, wine, and oil are to be tithed, but rabbinically, vegetables and greens were also included (Lachs, 370; SB, 1:932; 4:ii, 640-97). **ἡδύοσμον** (# *2455*) sweet-smelling, mint. There were three kinds of mint which were used as a spice for meats, as a medication for headache and heart discomfort and its stems and leaves were scattered over the floors of the synagogues (PB, 88; FFB, 143; POB, 139-40; SB, 1:933). **ἄνηθον** (# *464*) dill, used for seasoning, esp. the leaves for pickles, and as an antacid (PB, 88; FFB, 116; POB, 89; SB, 1:933). **κύμινον** (# *3248*) cumin, used as spice, esp. for bread, and as medicine for cramps and its oil as a substance for perfume (Filson; PB, 88; POB, 46; FFB, 114; SB, 1:933). **ἀφήκατε** aor. ind. act. ἀφίημι (# *918*) to leave, to neglect. **βαρύτερα** acc. pl. comp. βαρύς (# *987*) heavy. Heavier, weightier, more important (Carson, 480). **κρίσις** (# *3213*) justice. The respect for the rights of others which gives a just judgment (Hill). **ἔλεος** (# *1799*) mercy s. Matt. 9:13. **ἔδει** impf. ind. act. δεῖ (# *1256*) it is necessary. w. inf. Vbs. of obligation or necessity are in the impf. when the obligation has not been met (RG, 886). **ποιῆσαι** aor. act. inf. ποιέω (# *4472*) to do, to accomplish. **ἀφιέναι** aor. act. inf. ἀφίημι (# *918*) to leave undone, to neglect. Aor. w. a vb. of obligation points to a past action (RG, 886), or is omnitemporal (VA, 211). ◆ **24 διϋλίζοντες** pres. act. part. διϋλίζω (# *1494*) to strain out by filtering through (RWP). Note the prep. "through" in compound; s. MH, 300f. Part. used as a rel. cl. **κώνωπα** acc. sing. κώνωψ (# *3276*) gnat. Straining out a gnat goes back to the practice of straining wine through a cloth or wicker basket (Lachs, 170). **κάμηλος** (# *2823*) camel. **καταπίνοντες** pres. act. part. καταπίνω (# *2927*) to swallow, to drink down. Note the prep. "down" in the compound. ◆ **25 ἔξωθεν** (# *2033*) outside. **ποτηρίον** (# *4539*) cup. **παροψίδος** gen. sing. παροψίς (# *4243*) dish. For the cleaning of vessels s. M, Kleim; Jacob Neusner, "'First Cleanse the Inside'," *NTS* 22 (1976): 486-95; DJG, 125-30. **ἔσωθεν** (# *2277*) inside. **γέμουσιν** pres. ind. act. γέμω (# *1154*) to be full. **ἁρπαγή** (# *771*) robbery, plunder; obtained by violent or dishonest practices (Filson). **ἀκρασία** (# *202*) lack of self-control which shows itself in an unrestrained desire for gain (McNeile; TDNT; *Ps. of Sol.* 4:3). ◆ **26 καθάρισον** aor. imp. act. καθαρίζω (# *2751*) to cleanse. Aor. imp. calls for a specific act. **ἐντός** (# *1955*) inside. **ἐκτός** (# *1760*) outside. For a discussion of this v. s. Carson, 481-82. ◆ **27 παρομοιάζετε** pres. ind. act. παραμοιάζω (# *4234*) to be like; w. dat. **τάφος** (# *5439*) grave. **κεκονιαμένοις** perf. pass. part. κονιάω (# *3154*) to make white, to whiten w. chalk or lime. Before the Passover it was customary to whitewash graves that people and the priest might not unintentionally touch them or contract ceremonial defilement (Allen; SB, 1:936-37). **φαίνονται** pres. ind. mid. (dep.) φαίνομαι (# *5743*) to appear. **ὡραῖος** (# *6053*) beautiful. The graves were beautiful because of their structure and art (Carson, 482; ABD, 1:791-94). **ὀστέον** (# *4014*) bone. ◆ **28 μεστός** (# *3550*) full (w. gen.). **ὑποκρίσεως** gen. sing. ὑπόκρισις (# *5694*) hypocrisy, pretense, outward show (BAGD). **ἀνομία** (# *490*) lawlessness. For the alpha privative which negates the word s. Moorhouse, 41-68. ◆ **29 οἰκοδομεῖτε** pres. ind. act. οἰκοδομέω (# *3868*) to build. Pres. indicates a repeated action. **κοσμεῖτε** pres. ind. act. κοσμέω (# *3175*) to put into order, to decorate. The erecting of monuments to mark the graves of Israel's heroes may have been initiated by Herod the Great's building of a monument at David's tomb. Such monuments may have had an expiatory character (Hill; SB, 1:936-37). ◆ **30 ἤμεθα** impf. ind. mid. (dep.) 1st. pl. εἰμί (# *1639*). **ἄν** (# *323*) used to introduce the second part of a contrary to fact cond. cl. ◆ **31 ὥστε** (# *6063*) therefore, for this reason. **μαρτυρεῖτε** pres. ind. act. μαρτυρέω (# *3455*) to testify. **ἑαυτοῖς** dat. pl. ἑαυτός (# *1571*). Dat. of disadvantage: "against yourselves." **φονευσάντων** aor. act. part. φονεύω (# *5839*) to kill, to murder, to deprive a person of life by illegal, intentional killing (LN, 1:238). ◆ **32 πλη-ρώσατε** aor. imp. act. πληρόω (# *4444*) to fill, to fill up. "Perform then that w. the hand that which you cherish in the heart" (Bengel). **μέτρον** (# *3586*) acc. sing. n. measure. The idea is that God can only tolerate so much sin; then he must respond in wrath (Carson, 484). ◆ **33 ὄφεις** voc. pl. ὄφις (# *4098*) snake. **γεννήμα** (# *1165*) that which is born, brood. For the background s. HSB, 395-97. **ἐχιδνῶν** gen. pl. ἔχιδνα (# *2399*) a poisonous snake. (s. 3:7). **φύγητε** aor. subj. act. φεύγω (# *5771*) to flee. Subj. is used in doubtful or deliberate question. "How shall (can) you escape?" (BD, 185; MKG, 244; Hendriksen). ◆ **34 διὰ τοῦτο** because of this. The words point to an act that Jesus will do; because of the wicked reception more messengers will be sent, thus filling up the measure of iniquity and judgment will fall (Carson, 484). **ἀποστέλλω** (# *690*) pres. ind. act. to send an official authoritative representative (TDNT; EDNT; TLNT). The pres. is "I am sending" (Gundry). **ἀποκτενεῖτε** fut. ind. act. ἀποκτείνω (# *650*) to kill. **σταυρώσετε** fut. ind. act.

σταυρόω (# *5090*) to crucify. **μαστιγώσετε** fut. ind. act. μαστιγόω (# *4363*) to scourge. **διώξετε** fut. ind. act. διώκω (# *1503*) to hunt, to pursue, to persecute. ◆ **35 ἔλθῃ** aor. subj. act. ἔρχομαι (# *2262*) to come, to go. Subj. used w. **ὅπως** (# *3968*) to express results (IGNT, 235). **αἷμα δίκαιον** "innocent blood" (Hill). **ἐκχυννόμενον** pres. pass. part. ἐκχέω (# *1772*) to shed, to pour out. Part. as adj. **ἐφονεύσατε** aor. ind. act. s.v. 31. **μεταξύ** (# *3568*) between. For a discussion of the identity of Zachariah s. Carson, 485-86; SB, 1:940-43; Hagner. ◆ **36 ἥξει** fut. ind. act. ἥκω (# *2457*) to come. **γενέα** (# *1155*) generation. ◆ **37 ἀποκτείνουσα** pres. act. part. voc. fem. sing. ἀποκτείνω (# *650*) to kill. **λιθοβολοῦσα** pres. act. part. voc. fem. sing. λιθοβολέω (# *3344*) to stone. The part. w. the art. are almost substantives, "the killer of … the stoner of…" (McNeile; s. M, 127f). Pres. points to a repeated action. **ἀπεσταλμένους** perf. pass. part. ἀποστέλλω (# *690*) to send, to commission someone for a special task giving them the authority of the one sending. **ποσάκις** (# *4529*) how often. **ἠθέλησα** aor. ind. act. θέλω (# *2527*) to want to, to wish. **ἐπισυναγαγεῖν** aor. act. inf. ἐπισυνάγω (# *2190*) to gather together. For the double prep. w. the vb. s. MH, 312. **ὃν τρόπον** (# *5573*) acc. sing. in the manner in which, like, in like manner (BAGD). **ὄρνις** (# *3998*) bird, hen, the mother bird (McNeile). **νοσσίον** (# *3800*) a young bird. **πτέρυγας** acc. pl. πτέρυξ (# *4763*) wing (BBC). **ἠθελήσατε** aor. ind. act. θέλω to wish, to desire; showing purp. or resolve. ◆ **38 ἀφίεται** pres. ind. pass. ἀφίημι (# *918*) to leave, to abandon, pass. to be left (BAGD). ◆ **39 ἴδητε** aor. subj. act. ὁράω (# *3972*) to see. Subj. used in a prediction w. the emphatic neg. **οὐ μή**. (VA, 429). **εἴπητε** aor. subj. act. λέγω (# *3306*) to say. **εὐλογημένος** perf. pass. part. εὐλογέω (# *2328*) to bless, to praise, pass., blessed (Gundry). A quotation from Ps. 118:26.

Matthew 24

◆ **1 ἐξελθών** aor. act. part. (temp.) ἐξέρχομαι (# *2002*) to go out. **ἐπορεύετο** impf. ind. mid. / pass. (dep.) πορεύομαι (# *4513*) to go, to precede. **προσῆλθον** (dep.) aor. ind. act. προσέρχομαι (# *4665*) to come to. **ἐπιδεῖξαι** aor. act. inf. ἐπιδείκνυμι (# *2109*) to show, to point out. Inf. of purp. **οἰκοδομάς** acc. pl. οἰκοδομή (# *3869*) building. Pl. points to the various buildings of the Temple. For a description of the Temple s. TJ, 28-30, s. note #16; JPB, 51-72; DJG, 811-17; M, Middot. ◆ **2 ἀποκριθείς** aor. part. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. **ἀφεθῇ** aor. subj. pass. ἀφίημι (# *918*) to leave; pass, to be left. **καταλυθήσεται** fut. ind. pass. καταλύω (# *2907*) to throw down, to destroy, to demolish. For the fulfillment s. TJ, 195ff. ◆ **3 καθημένου** pres. part. mid. (dep.) κάθημαι (# *2764*) to sit. **κατ᾽ ἰδίαν** (# *2848; 2625*) privately. **εἰπέ** aor. imp. act. λέγω (# *3306*) to say. **πότε** (# *4537*) when. **σημεῖον** (# *4956*) sign. **παρουσίας** (# *4242*) presence, arrival, coming (TDNT; NIDNTT; NTW). **συντελείας** (# *5333*) end, consummation. For a prophetical study of Matt. 24-25 s. John F. Walvoord, "Christ's Olivet Discourse on the End of the Age," *Bib Sac* 128, 129 (1971-72); SB, 1:949; 4:ii, 799-976. Matthew supplies no answer regarding the destruction of the Temple (McNeile). ◆ **4 βλέπετε** (# *1063*) pres. imp. act. to beware. **μή** (# *3590*) lest. **πλανήσῃ** aor. subj. act. πλανάω (# *4419*) to lead astray, to cause to wander off the path, to cause someone to hold a wrong view and thus be mistaken (LN, 1:367). ◆ **5 ἐλεύσονται** fut. ind. mid. (dep.) ἔρχομαι. (# *2262*) to come, to go. **πλανήσουσιν** fut. ind. act. s.v. 4. ◆ **6 μελλησετε** fut. ind. act. μέλλω (# *3516*) to be about to. For the use of this word to express the durative fut. s. MKG, 307 ("you will continually hear"). **πολέμους** (# *4483*) acc. pl. war. **ἀκοάς** acc. pl. ἀκοή (# *198*) rumor. **ὁρᾶτε** pres. imp. act. ὁράω (# *3972*) to see. For the use of the two imps. s. RG, 949. **θροεῖσθε** pres. imp. mid. / pass. (dep.) θροέομαι (# *2583*) to cry aloud, to scream; pass. to be terrified by an outcry (RWP). The neg. **μή** (# *3590*) w. imp. forbids a constant attitude. **δεῖ** (#*1256*) pres. ind. act. it is necessary. It gives a logical necessity. **γενέσθαι** aor. mid. (dep.) inf. γίνομαι (# *1181*) to become, to happen. Inf. explaining what is necessary. **τέλος** (# *5465*) end, goal, consummation. ◆ **7 ἐγερθήσεται** fut. ind. pass. ἐρείρω (# *1586*) pass. to rise up, to rise up against. **ἔθνος** (# *1620*) folk, nation. **λιμός** (# *3350*) famine. **σεισμός** (# *4939*) earthquake. **κατὰ τόπους** (# *2848; 5536*) in various places. For the distributive use of the prep. w. the acc. s. RG, 608. ◆ **8 ἀρχή** (# *794*) beginning. **ὠδίν** (# *6047*) birth pangs, labor pains, travail. The Jews used the phrase to signify the time of unprecedented trouble which was to precede the Messianic salvation (Allen; HJP 2: ii, 154-56; Moore, *Judaism*, 2:361f; SB, 4:ii, 857-80). ◆ **9 παραδώσουσιν** fut. ind. act. παραδίδωμι (# *4140*) to deliver over. **θλῖψις** (# *2568*) pressure, tribulation. **ἀποκτενοῦσιν** fut. ind. act. ἀποκτείνω (# *650*) to kill. **μισούμενοι** pres. pass. part. μισέω (# *3631*) to hate. **διά** w. acc. gives the reason for the hate. ◆ **10 σκανδαλισθήσονται** fut. ind. pass. σκανδαλίζω (# *4997*) to cause to stumble (TDNT). **μισήσουσιν** fut. ind. act. μισέω (# *3651*) to hate. ◆ **11 ψευδοπροφτής** (# *6021*) false prophet. **ἐγερθήσονται** fut. ind. pass. ἐγείρω (# *1586*) pass. to rise, to appear (BAGD). ◆ **12 πληθυνθῆναι** aor. pass. inf. πληθύνω (# *4437*) to increase, to multiply; pass. to be multiplied, to grow. Prep. is used w. the inf. to express cause. (MT, 142f). **ἀνομία** (# *490*) lawlessness (s. Matt. 23:28). **ψυγήσεται** fut. ind. pass. ψύχω (# *6038*) to make cold; pass. to become cold. ◆ **13 ὑπομείνας** aor. act. part. ὑπομένω (# *5702*) to endure, to continue to bear up despite difficulty and suffering (LN, 1:308). **σωθήσεται** fut. ind. pass. σῴζω (# *5392*) to save, to rescue; pass. to be delivered. ◆ **14 κηρυχθήσεται** fut. ind. pass. κηρύσσω (# *3062*) to preach, to proclaim. **οἰκουμένη** (# *3876*) the inhabited earth. **μαρτύριον** (# *3451*) witness. **ἥξει** fut. ind. act. ἥκω (# *2457*) to come. Predictive fut. ◆ **15 ὅταν** whenever. **ἴδητε** aor. ind. subj. ὁράω (# *3972*) to see. **βδέλυγμα** abomination, detestable thing, that which is repulsive. It was used in the LXX of idols and cultic objects and of a sacrilegious object or rite causing the desecration of a sacred place (GELTS, 79). **ἐρημώσεως** gen. ἐρήμωσις (# *2247*) desolation. "An abominable thing that layeth waste" (McNeile; BBC). A reference to the Anti-Christ (the man of sin) s. 2 Thess. 2:3f (Hill). **ῥηθέν** aor. pass. part. λέγω (# *3306*) to say. **ἑστός** perf. act. part. ἵστημι (# *2705*) to place; perf. to stand. **ἀναγινώσκων** pres. act. part. ἀναγινώσκω (# *336*) to read. **νοείτω** pres. imp. pass. νοέω (# *3783*) to understand. ◆ **16 φευγέτωσαν** pres. imp. act. 3rd. pers. pl. φεύγω (# *5771*) to flee. To Judeans, this means flight into the rugged Judean wilderness, whose cave-filled mountains were a traditional hideout (Gundry). ◆ **17 δῶμα** (# *1560*) roof. **καταβάτω** aor. imp. act. 3rd. pers. sing. καταβαίνω to come down. **ἆραι** aor. inf. act. αἴρω (# *149*) to pick up, to take. Inf. used to express purp. ◆ **18 ἐπιστρεψάτω** aor. imp. mid. 3rd. pers. sing. ἐπιστρέφω (# *2188*) to turn about, to return. **ὀπίσω** (# *3958*) back, behind. Aor. imps. call for a specific action. ◆ **19 οὐαί** (# *4026*) woe. **γαστρί** dat. γαστήρ (# *1143*) stomach. **ἐχούσαις** pres. act. part. fem. dat. pl. ἔχω (# *2400*) to have something in the stomach, that is, to be pregnant. **θηλαζούσαις** pres. act. part. fem. θηλάζω (# *2558*) to suck, to nurse. ◆ **20 προσεύχεσθε** pres. imp. mid. (dep.) προσεύχομαι (# *4667*) to pray. **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. **φυγή** (# *5870*) flight, escape. **χειμών** (# *5930*) storm, winter. **σαββάτῳ** dat. σάββατον (# *4879*). Dat. of time: "on the Sabbath." The winter dangers (heavy rains, high water) and the rules regarding profaning the Sabbath were to be avoided (Sand). ◆ **21 ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **θλῖψις** (# *2568*) pressure, tribulation. This unusual and unprecedented tribulation would be the birth pains of the Messiah in Jewish teaching s.v. 8. **γέγονεν** perf. ind. act. γίνομαι to become, to happen, to be. **γένηται** aor. subj. mid. (dep.) γίνομαι. The strong double neg. **οὐ μή** indicates that there will never be another tribulation like this one. ◆ **22 εἰ μή** (# *1623; 3590*) if not, except, introduces a contrary to fact cond. cl. **ἐκολοβώθησαν** aor. ind. pass. κολοβόω (# *3143*) to mutilate, to curtail, to shorten (BAGD). **ἐσώθη** aor. ind. pass, σῴζω (# *5392*) to save, rescue. **ἐκλεκτός** (# *1723*) elect, chosen. **κολοβωθήσονται** fut. ind. pass. κολοβόω. ◆ **23 εἴπῃ** aor. subj. act. λέγω (# *3306*) to say. Subj. w. **ἐάν** (# *1569*) in a 3rd. class cond. which views the cond. as possible. **πιστεύσητε** aor. subj. act. πιστεύω (# *4409*) to trust, to believe; w. neg. **μή** (# *3590*) it is a prohibition not to start an action. ◆ **24 ψευδόχριστος** (# *6023*) false Christ. **δώσουσιν** fut. ind. act. δίδωμι (# *1443*) to give. **τέρατα** pl. τέρας (# *5469*) wonder, that which is startling, imposing, amazement, waking (Trench, *Synonyms*; TDNT; NIDNTT). **πλανῆσαι** aor. inf. act. πλανάω (# *4414*) s.v. 4. Inf. expresses result. ◆ **25 προείρηκα** perf. ind. act. προλέγω (# *4625*) to say beforehand. Perf. indicates the abiding results of what was said. ◆ **26 εἴπωσιν** aor. subj. act. λέγω (# *3306*). Subj. w. **ἐάν** (# *1569*) in a 3rd. class cond. cl. s.v. 23. **ἐξέλθητε** aor. subj. act. ἐξέρχομαι (# *2002*) to go out. **ταμείοις** dat. pl. ταμιεῖον (# *5421*) hidden, secret room. **πιστεύσητε** aor. subj. act. s.v. 23. ◆ **27 ἀστραπή** (# *847*) lightning. **ἀνατολῶν** gen. pl. ἀνατολή (# *424*) east. **φαίνεται** pres. ind. mid. (dep.) φαίνομαι (# *5743*) to shine. Gnomic pres. indicating that which is a general rule. **δυσμῶν** gen. pl. δυσμή (# *1553*) west. Lightning is visible to all and so will be the coming of the Son of Man (Gnilka). **ἔσται** fut. ind. mid. (dep.) s.v. 21. ◆ **28 ὅπου ἐάν** (# *3963; 1569*) w. subj. wherever. **πτῶμα** (# *4773*) corpse, a fallen one. **συναχθήσονται** fut. ind. pass. συνάγω (# *5251*) to gather together. **ἀετοί** (# *108*) nom. pl. eagle, vulture (BAGD; Job 39:27-30). ◆ **29 εὐθέως** (# *2311*) adv. immediately. **σκοτισθήσεται** fut. ind. pass. σκοτίζομαι (# *5029*) to become dark, to be dark. **σελήνη** (# *4943*) moon. **φέγγος** (# *5766*) light, radiance. **ἀστέρες** pl. ἀστήρ (# *843*) star. **πεσοῦνται** fut. ind. mid. (dep.) πίπτω (# *4406*) to fall. **σαλευθήσονται** fut. ind. pass. σαλεύω (# *4888*) to shake, to cause to move to and fro. These things indicate the coming of the end time (Lachs, 385; s. Isa. 24:23; 34:4; Joel 2:31; 3:15; 1 Enoch 80:1; Test. of Levi 4:1; Test. of Moses 10:5; b. Sanh. 91b; 1QM 18:5). ◆ **30 φανήσεται** fut. ind. pass. (dep. s. BD, 43) φαίνομαι (# *5743*) to shine; pass. to appear, to make one's appearance (BAGD). **κόψονται** fut. ind. mid. κόπτω (# *3164*) to strike, to strike the breast as a sign of mourning. **φυλαί** nom. pl. φυλή tribe. **ὄψονται** fut. ind. mid. (dep.) ὁράω (# *3972*) to see. **ἐρχόμενον** pres. mid. (dep.) part. ἔρχομαι (# *2262*) to go. Adj. part. **νεφέλη** (# *3749*) cloud. **δόξης** (# *1518*) glory. ◆ **31 ἀποστελεῖ** fut. ind. act. ἀποστέλλω (# *690*) to send. **σάλπιγγος** gen. sing. σάλπιγξ (# *4894*) trumpet. **ἐπισυνάξουσιν** fut. ind. act. ἐπισυνάγω (# *2190*) to bring together, to gather together s. Matt. 23:37. **ἄνεμος** (# *449*) wind. **ἄκρων** gen. pl. ἄκρον (# *216*) end. ◆ **32 συκῆ** (# *5190*) fig tree. **μάθετε** aor. imp. act. μαθάνω (# *3443*) to learn. **κλάδος** (# *3080*) branch. **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become. Subj. used in an indef. temp. cl. w. **ὅταν** (# *4020*). **ἁπαλός** (# *559*) tender, that is, sprouts (BAGD). **φύλλα** nom. pl. φύλλον (# *5877*) leaf. **ἐκφύῃ** pres. subj. act. ἐκφύω (# *1770*) to put forth. Sing. vb. w. n. pl. subject. **θέρος** (# *2580*) summer. ◆ **33 ἴδητε** aor. subj. act. ὁράω (# *3972*) to see. Subj. w. **ἕως ἄν** (# *2401; 323*) in an indef. temp. cl. **θύραις** dat. pl. θύρη (# *2598*) door. The putting forth of the fig tree from its state of winter dryness symbolizes the future reviviscence of the Jewish people (Alford). ◆ **34 παρέλθῃ** aor. subj. act.

παρέρχομαι (# *4216*) to pass by, to pass away. **γενεά** (# *1155*) race, generation. ◆ **35 παρελεύσεται** fut. ind. mid. (dep.) παρέρχομαι. **παρέλθωσιν** aor. subj. act. παρέρχομαι. The dissolution of heaven and earth would constitute the end of the present age. "The world shall pass away and my prediction of it shall not fail" (McNeile). ◆ **36 οἶδεν** perf. ind. act. οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. ◆ **37 ὥσπερ** (# *6061*) just as. Used in a comp. construction (BAGD). **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*). **παρουσία** (# *4242*) presence, coming, arrival; used for the arrival or coming of the Caesar or a Ruler (EDNT; NDIEC, 1:46; 4:167-69; TDNT). ◆ **38 κατακλυσμός** (# *2886*) flood. **τρώγοντες** pres. act. part. τρώγω (# *5592*) to gnaw, to nibble, to munch, to chew raw fruit or vegetables (McNeile). **πίνοντες** pres. act. part. πίνω (# *4403*) to drink. **γαμοῦντες** pres. act. part. γαμέω (# *1138*) to marry. **γαμίζοντες** pres. act. part. γαμίζω (# *1139*) to give in marriage. Parts. are not periphrastic but are descriptive predicates (EGT; VA, 458-59). A description of a mode of life without concern and without any foreboding of an impending catastrophe (Meyer). **ἄχρι** (# *968*) w. gen. until. **εἰσῆλθεν** aor. ind. act. εἰσέρχομαι (# *1656*) to go in. **κιβωτός** (# *3066*) ark. ◆ **39 ἔγνωσαν** aor. ind. act. γινώσκω (# *1182*) to know. **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to go. **ἦρεν** aor. ind. act. αἴρω (# *149*) to lift up, to take away. For the days of Noah and the flood in Judaism s. SB, 1:961-66. ◆ **40 ἔσονται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. **παραλαμβάνεται** pres. ind. pass. παραλαμβάνω (# *4161*) to take along w., to take away. Pres. pictures what is fut. as though it were already taking place (Meyer). **ἀφίεται** pres. ind. pass. ἀφίημι (# *918*). The "taking" may indicate salvation and the "leaving" judgment (Gundry). ◆ **41 ἀλήθουσαι** pres. act. part. fem. pl. ἀλήθω (# *241*) to grind. The work usually performed by the lower order of female slaves (Meyer). **μύλος** (# *3685*) mill, mill stone. ◆ **42 γρηγορεῖτε** pres. imp. act. γρηγορέω (# *1213*) to watch. The word has ethical and religious overtones (Luz). Pres. imp. indicates a constant vigil. **ποίᾳ** dat. ποῖος (# *4481*) what kind; dat. of time. ◆ **43 ἐκεῖνο** refers to that which follows (BD, 151f). **γινώσκετε** pres. ind. or imp. act. s.v. 39 **εἰ** (# *1623*) w. ind. and **ἄν** (# *323*) to introduce a contrary to fact cond. cl. **ᾔδει** plperf. ind. act. οἶδα (# *3857*). Plperf. used w. past meaning. "If he were in a knowledgeable state" (VA, 306). **οἰκοδεσπότης** (# *3867*) ruler of the house. **φυλακῇ** (# *5871*) night watch. **ἐγρηγόρησεν** aor. ind. act. γρηγορέω (# *1213*). **εἴασεν** aor. ind. act. ἐάω (# *1572*) to allow. **διορυχθῆναι** aor. pass. inf. διορύσσω (# *1482*) to dig through, to break through. Dig through the tile roof or under the floor (RWP). Inf. supplements the vb. ἐάω. ◆ **44 γίνεσθε** pres. imp. mid. (dep.) γίνομαι (# *1181*) to become, to be. **ἕτοιμος** (# *2289*) ready. **ᾗ ... ὥρᾳ** (# *6052*) at which hour, dat. of time. **δοκεῖτε** pres. ind. act. δοκέω (# *1506*) to think, to be of an opinion. ◆ **45 φρόνιμος** (# *5861*) sensible, thoughtful, wise. **κατέστησεν** aor. ind. act. καθίστημι (# *2770*) to appoint, to constitute. **οἰκετεία** (# *3859*) household slave. For the treatment of Heb. slaves s. SB, 4:698-744. **δοῦναι** aor. act. inf. δίδωμι (# *1443*) to give. Inf. expresses purp. ◆ **46 μακάριος** (# *3421*) happy (s. Matt. 5:3). **ἐλθών** aor. act. part. ἔρχομαι (# *2262*). The part. is used to express contemporaneous time: "When he comes." **εὑρήσει** fut. act. ind. εὑρίσκω (# *2351*) to find. **ποιοῦντα** pres. act. part. acc. masc. sing. ποιέω (# *4472*) to do, to make. Part. of manner, so performing as was assigned to him. ◆ **47 ὑπάρχουσιν** pres. act. part. ὑπάρχω (# *5639*) to exist, to be present, to be at one's disposal. Part. used as subst. ("possessions") (BAGD). **καταστήσει** fut. ind. act. καθίστημι s.v. 45. ◆ **48 εἴπῃ** aor. subj. act. λέγω (# *3306*) to say. Subj. w. **ἐάν** (# *1569*) used in 3rd. class cond. cl. viewing the cond. as a possibility. **χρονίζει** pres. ind. act. χρονίζω (# *5988*) to delay, to take time. ◆ **49 ἄρξηται** aor. subj. mid. (dep.) ἄρχομαι (# *806*) to begin. **τύπτειν** pres. act. inf. τύπτω (# *5597*) to strike, to beat. Inf. complements the vb. **ἄρξηται**. **σύνδουλος** (# *5281*) fellow servant. **ἐσθίῃ** pres. act. subj. ἐσθίω (# *2266*) to eat. **μεθυόντων** pres. act. part. μεθύω (# *3501*) to be drunk ("w. those who are drunken"). ◆ **50 προσδοκᾷ** pres. ind. act. προσδοκάω (# *4659*) to wait for, to expect. ◆ **51 διχοτομήσει** fut. ind. act. διχοτομέω (# *1497*) to cut in two. In Exod. 29:17 the vb. is used of dividing a sacrificial victim into pieces (McNiele; Hagner; s.v. 45). **μέρος** (# *3538*) lot, part. **θήσει** fut. ind. act. τίθημι (# *5502*) to place, to assign. **κλαυθμός** (# *3088*) loud crying.

Matthew 25

◆ **1 ὁμοιωθήσεται** fut. ind. pass. ὁμοιόω (# *3929*) to make alike, to compare, followed by dat. The kingdom is not like the virgins, but their story illustrates an aspect of it. (McNiele). Fut. alludes to the last judgment (Gundry). **παρθένος** (# *4221*) virgin. **λαβοῦσαι** aor. part. act. fem. pl. λαμβάνω (# *3284*) to take. **λαμπάς** (# *3286*) lamp, probably the so-called "Herodian" lamp (s. Matt. 5:15), or perhaps it refers to torches which were cloths soaked in olive oil (Jeremias, *Parables*), or maybe lanterns (Günther Schwartz, "Zum Vokabular von Matthäus XXV. 1-12," *NTS* 27 [1980/81]: 270). **ἐξῆλθον** aor. ind. act. ἐξέρχομαι (# *2002*) to go out. **ὑπάντησις** (# *5637*) meeting. This represents the betrothal, then the marriage. The bridegroom accompanied by his friends went to fetch the bride from her father's house and brought her back in procession to his own house where the marriage feast was held (Tasker; Carson, 513; SB, 1:500-518; JPFC, 2:757-60; HSB, 398-99; BBC). **νυμφίου** gen. sing. νυμφίος (# *3812*) bridegroom. Obj. gen. For variant readings s. TC, 62-63. ◆ **2 ἦσαν** impf. ind. act. εἰμί (# *1639*). **μωρός** (# *3704*) foolish. **φρόνιμος**

(# *5861*) wise, sensible, thoughtful. They were wise because they were prepared (Carson, 513). ◆ **3 ἔλαβον** aor. ind. act. λαμβάνω (# *3284*) to take. **ἔλαιον** (# *1778*) olive oil. Perhaps the meaning is rancid butter, which was used for lighting (Schwartz, *NTS* 27, 270). ◆ **4 ἀγγεῖον** (# *31*) vessel, flask, small jars w. a narrow neck (Jeremias, *Parables*). ◆ **5 χρονίζοντος** pres. act. part. χρονίζω (# *5988*) to delay, to take one's time. Part. used as gen. abs. Pres. suggests contemporary action. **ἐνύσταξαν** aor. ind. act. νυστάζω (# *3818*) to nod, to become drowsy, to doze. Ingressive aor. "They all became drowsy" (BAGD). **ἐκάθευδον** impf. ind. act. καθεύδω (# *2761*) to sleep. Incep. impf., "they began to nod off" (Hagner). They dropped off to sleep and then went on sleeping (RWP). ◆ **6 κραυγή** (# *3199*) cry, loud calling. **γέγονεν** perf. ind. act. γίνομαι (# *1181*) to become, to happen. Perf. probably is used here as a hist. pres. (M, 146). S. also K.L. McKay, "The Use of the Ancient Greek Perfect Down to the End of the Second Century A.D.," *Bulletin of the Institute of Classical Studies* 12 (1965): 1-21. ◆ **7 ἠγέρθησαν** aor. ind. pass. ἐγείρω (# *1586*) to awaken, to arouse from sleep. **ἐκόσμησαν** aor. ind. act. κοσμέω (# *3175*) to put in order, to trim the lamps, to make presentable. S. R.H. Smith, "The Household Lamps of Palestine in New Testament Times," *BA* 29 (1966): 5. If they were torches, it includes checking the rags, dipping them in oil, and setting them aflame (Gundry; s.v. 1). It may refer to lamps tied atop poles (Hagner). ◆ **8 εἶπαν** aor. ind. act. λέγω (# *3306*) to say. **δότε** aor. imp. act. δίδωμι (# *1443*) to give. Aor. imp. looks at a specific urgent act. **σβέννυνται** pres. ind. pass. σβέννυμι (# *4931*) to extinguish; pass. to go out. Pres. pictures the action in progress: "They are going out." ◆ **9 ἀπεκρίθησαν** aor. ind. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. **μήποτε** (# *3607*) probably, perhaps (BAGD). **ἀρκέσῃ** aor. subj. act. ἀρκέω (# *758*) to be enough, sufficient. For the variant reading **οὐ μή** s. Carson, 514. **πορεύεσθε** pres. imp. mid. (dep.) πορεύομαι (# *4513*) to go. **πωλοῦντας** pres. act. part. πωλέω (# *4797*) to sell. Part. used as subst. **ἀγοράσατε** aor. imp. act. ἀγοράζω (# *60*) to buy. Aor. imp. looks at the specific, urgent act. ◆ **10 ἀπερχομένων** pres. mid. (dep.) part. ἀπέρχομαι (# *599*) to go away. Part. used as gen. abs. "After they were gone away." **ἀγοράσαι** aor. act. inf. ἀγοράζω (# *60*) to purchase. Inf. expresses purp. **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come. **ἕτοιμος** (# *2289*) ready. **εἰσῆλθον** aor. ind. act. εἰσέρχομαι (# *1656*) to enter into. **γάμους** (# *1161*) pl. wedding festivities. **ἐκλείσθη** aor. ind. pass. κλείω (# *3091*) to shut, to lock; effective aor. "to shut, to stay shut" (RWP; VANT, 159). ◆ **11 ὕστερον** (# *5731*) later. **ἔρχονται** pres. ind. mid. (dep.) ἔρχομαι to go. Hist. pres. **κύριε** voc. sing. κύριος (# *3261*). The double voc. stresses the urgency of the plea (BD, 261). **ἄνοιξον** aor. act. imp. ἀνοίγω (# *487*) to open. Aor. imp. looks at the specific urgent act. ◆ **12 ἀποκριθείς** aor. part. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. For the use of the part. s. 3:15. **οἶδα** (# *3857*) perf. ind. act. def. perf. w. pres. meaning, to know. ◆ **13 γρηγορεῖτε** pres. act. imp. γρηγορέω (# *1213*) to watch, to be ready. A figurative extension of "to be awake," that is, "to be in continual readiness and alertness," "to be vigilant" (LN, 1:333). Pres. imp. calls for a continual, habitual alertness. ◆ **14 ἀποδημῶν** pres. act. part. nom. masc. sing. ἀποδημέω (# *623*) to go on a journey, about to go away from one's people, on the point of going abroad (RWP). Temp. or causal part. "When he was about to go away..." or "because he...." **ἐκάλεσεν** aor. ind. act. καλέω (# *2813*) to call. **παρέδωκεν** aor. ind. act. παραδίδωμι (# *4140*) to deliver over, to give to. **ὑπάρχοντα** pres. act. part. acc. n. pl. ὑπάρχω (# *5639*) to exist. Part. used as a noun: goods, possession (BAGD). ◆ **15 ἔδωκεν** aor. ind. act. δίδωμι (# *1443*) to give. **τάλαντον** (# *5419*) a measure of money worth 6,000 denarii, whose value varied from time to time and from place to place (Carson, 516; BAGD). One denarius was worth a day's wages (RWP; Gnilka; s. also Matt. 18:24). In a papyrus text around A.D. 100 the price for the ransom of a woman slave is given as 1000 drachmae of imperial silver (NDIEC, 6:64-66). When Antiochus VII besieged the city of Jerusalem and Hyrcanus robbed the tomb of David and took about 3000 talents, 300 of which he used to bribe Antiochus to remove the blockade and the rest to hire a mercenary force (Jos., *JW*, 1:61; for other references to talents in Josephus s. CCFJ, 4:155-56). **κατὰ τὴν ἰδίαν δύναμιν** "according to each individual's ability." **ἀπεδήμησεν** aor. ind. act. s.v. 14. ◆ **16 εὐθέως** (# *2311*) adv. immediately. **πορευθείς** aor. pass. (dep.) part. (temp.) πορεύομαι (# *4513*) to travel. **λαβών** aor. part. act. λαμβάνω (# *3289*). Part. used as subst. **ἠργάσατο** aor. ind. mid. (dep.) ἐργάζομαι (# *2237*) to be active, to work. **ἐκέρδησεν** aor. ind. act. κερδαίνω (# *3045*) to profit, to gain. ◆ **17 ὡσαύτως** (# *6058*) likewise. ◆ **18 ἀπελθών** aor. act. part. (circum.) ἀπέρχομαι (# *599*) to go away, to go out. **ὤρυξεν** aor. ind. act. ὀρύσσω (# *4002*) to dig. **ἔκρυψεν** aor. ind. act. κρύπτω (# *3221*) to hide. **ἀργύριον** (# *736*) silver, money. For the burying of money to protect it from thieves s. SB, 1:971-72; LNT, 24; for the safekeeping of entrusted money s. M, Baba Metzia, 3:4-12. ◆ **19 ἔρχεται** pres. ind. mid. (dep.) s.v. 10 Hist. pres. **συναίρει λόγον μετά** (# *5256; 3364; 3552*) a commercial term, "to compare accounts," "to make a reckoning" (LAE, 117). ◆ **20 προσελθών** aor. act. part. (temp.) προσέρχομαι (# *4665*) to come to. **προσήνεγκεν** aor. ind. act. προσφέρω (# *4712*) to bring to. **παρέδωκας** aor. ind. act. παραδίδωμι (# *4140*) to deliver over, to entrust. **ἴδε** (# *2623*) aor. imp. act. ὁράω to see. **ἐκέρδησα** aor. ind act. s.v. 16. ◆ **21 ἔφη** impf. ind. act. φήμι (# *5774*) to say. **εὖ** (# *2292*) adv. "well done!" "excellent!" (EGT). **καταστήσω** fut.

ind. act. καθίστημι (# *2770*) to appoint. **εἴσελθε** aor. imp. act. εἰσέρχομαι (# *1656*) to enter. **χαρά** (# *5915*) joy. ◆ **22 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. ◆ **24 εἰληφώς** perf. act. part. λαμβάνω (# *3284*) to take. Perf. points out that he still has what he had received: the possessor (VA, 379). **ἔγνων** aor. ind. act. γινώσκω (# *1182*) to know. **σκληρός** (# *5017*) hard, severe, harsh, demanding (LN, 1:757). **θερίζων** pres. act. part. θερίζω (# *2545*) to harvest. **ἔσπειρας** aor. ind. act. 2nd. pers. sing. σπείρω (# *5062*) to sow. **συνάγων** pres. part. act. συνάγω (# *5251*) to gather. **διεσκόρπισας** aor. part. act. διασκορπίζω (# *1399*) to scatter, to scatter seed or to winnow (BAGD). ◆ **25 φοβηθείς** aor. pass. (dep.) part. (causal) φοβέομαι (# *5828*) to be afraid. **σόν** (# *5050*) yours. ◆ **26 ὀκνηρέ** voc. sing. ὀκνηρός (# *3891*) idle, lazy, pertaining to shrinking from or hesitating to engage in something worthwhile, possibly implying lack of ambition (LN, 1:769). **ᾔδεις** plperf. ind. act. οἶδα (# *3857*) to know. Plperf. w. a past meaning. ◆ **27 ἔδει** impf. act. ind. δεῖ (# *1256*) it is necessary, w. acc. and inf. Impf. looks at the unfulfilled responsibility. **βαλεῖν** aor. inf. act. βάλλω (# *965*) to throw; here, to bring. **τραπεζίτης** (# *5545*) moneychanger, banker. Indir. obj. **ἐλθών** aor. part. act. ἔρχομαι (# *2262*). **ἐκομισάμην** aor. ind. mid. κομίζω (# *3152*) to bring; mid. to get back, recover. **τόκος** (# *5527*) interest. The maximum rate for money loans in the empire was 12 percent (W.W. Buckland, *A Textbook of Roman Law,* 465). For investments s. LNT, 22-24. ◆ **28 ἄρατε** aor. imp. act. αἴρω (# *149*) to lift up, to take away. **δότε** aor. imp. act. δίδωμι (# *1443*) to give. **ἔχοντι** pres. act. part. dat. masc. sing. ἔχω (# *2400*) to have. Adj. part. used as subst.: "to the one who has...." ◆ **29 δοθήσεται** fut. ind. pass. δίδωμι (# *1443*) to give. **περισσευθήσεται** fut. ind. pass. περισσεύω (# *4355*) to abound, to have an abundance, to make to abound. **ἔχοντος** pres. act. part. gen. sing. ἔχω (# *2400*) to have. A Semitic construction of *casus pendens*. The part. is to be translated in the place of the resumptive pron.: "from the one who does not have" (s. McNiele; MH, 432f). **ἀρθήσεται** fut. ind. pass. αἴρω (# *149*) to lift up, to take away. ◆ **30 ἀχρεῖος** (# *945*) useless, worthless. **ἐκβάλετε** aor. imp. act. ἐκβάλλω (# *1675*) to cast out. **ἐξώτερος** (# *2035*) outer, comp. form only (s. Matt. 8:12). The point of the parable is to be faithful w. that which God entrusts to you (LNT, 26-31). ◆ **31 ἔλθῃ** aor. subj. act. ἔρχομαι (# *2262*). Subj. in an undetermined temp. cl. w. **ὅταν** (# *4020*). **καθίσει** fut. ind. act. καθίζω (# *2767*) to sit, to take one's seat. ◆ **32 συναχθήσονται** fut. ind. pass. συνάγω (# *5251*) to gather together. **ἔθνη** nom. pl. ἔθνος (# *1620*) nation, foreign nation, Gentile (BAGD; TDNT; EDNT). The account describes the judgment of all humanity (Gundry). **ἀφορίσει** fut. ind act. ἀφορίζω (# *928*) to separate. **ποιμήν** (# *4478*) shepherd. **ἔριφος** (# *2253*) kid, goat. ◆ **33 στήσει** fut. ind. act. ἵστημι (# *2705*) to place. **ἐκ** (# *1666*) from; here, on. The prep. here answers the question "where?" (BAGD). **δέξιος** (# *1288*) right, on the right hand, indicating a status of high standing or honor (LN, 1:737). **εὐώνυμος** (# *2381*) left, on the left hand, indicating a bad omen (Beare; Gnilka). For the use of the pl. w. words of directions s. BD, 77-78. ◆ **34 ἐρεῖ** fut. ind. act. λέγω (# *3306*). **δεῦτε** (# *1307*) "come here!" **εὐλογημένοι** perf. pass. part. εὐλογέω to bless, to praise. **κληρονομήσατε** aor. imp. act. κληρονομέω (# *2328*) to inherit, to receive an inheritance. **ἡτοιμασμένην** perf. pass. part. ἑτοιμάζω (# *2286*) to prepare. **καταβολή** (# *2856*) foundation. ◆ **35 ἐπείνασα** aor. ind. act. πεινάω (# *4277*) to be hungry. To be hungry was a sign for being needy and poor (EDNT). **ἐδώκατε** aor. ind. act. δίδωμι (# *1443*) to give. **φαγεῖν** aor. inf. act. ἐσθίω (# *2266*) to eat. Inf. expresses purp. **ἐδίψησα** aor. ind. act. διψάω (# *1498*) to be thirsty. **ἐποτίσατε** aor. ind. act. ποτίζω (# *4540*) to drink (s. TJ, 60; Jos., *Ant.*, 18.193-94). **ξένος** (# *3828*) stranger. There was often a general mistrust of strangers and they were in need of hospitality (EDNT). **ἤμην** impf. ind. mid. (dep.) 1st. pers. sing. εἰμί (# *1639*) (s. BD, 49). **συνηγάγετε** aor. ind. act. συνάγω (# *5251*) to bring together, to invite or receive as a guest (BAGD). ◆ **36 γυμνός** (# *1218*) naked. The word can be used of complete nakedness, or of inadequate or meager clothing (EDNT). **περιεβάλετε** aor. ind. act. περιβάλλω (# *4314*) to cast about, to clothe. **ἠσθένησα** aor. ind. act. ἀσθενέω (# *820*) to be weak, to be sick. **ἐπεσκέψασθε** aor. ind. mid. (dep.) ἐπισκέπτομαι (# *2170*) to go to see, esp. to visit the sick (BAGD). **φυλακῇ** (# *5871*) place of guarding, prison. Prisons were generally a place of temporary confinement until the trial took place. To visit someone in prison was a dangerous undertaking (BAFCS 3; CIC, 78-95; Brian M. Rapske, "The Importance of Helpers to the Imprisoned Paul in the Book of Acts," *TB* 42 [1991]: 3-30). **ἤλθατε** aor. ind. act. ἔρχομαι (# *2262*). All of these works were considered in Judaism as acts of kindness (Lachs, 394-94; SB, 4:i, 559-610). ◆ **37 ἀποκριθήσονται** fut. ind. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. **εἴδομεν** aor. ind. act. ὁράω (# *3972*) to see. **πεινῶντα** pres. part. act. s.v. 35. **ἐθρέψαμεν** aor. ind. act. τρέφω (# *5555*) to nourish, to give to eat. **διψῶντα** pres. part. act. s.v. 35. ◆ **38 εἴδομεν** aor. ind. act. ὁράω (# *3972*) to see. **περιεβάλομεν** aor. ind. act. περιβάλλω (# *4314*) to throw around, to cloth. ◆ **39 φυλακῇ** s.v. 36. **ἤλθομεν** aor. ind. act., s.v. 36. For the dangers s. BAFCS, 3:388-92. ◆ **40 ἀποκριθείς** aor. pass. part. (dep.) s.v. 37. **ἐρεῖ** fut. ind. act. s.v. 34. **ἐφ' ὅσον** in so far as (EGT). **ἐποιήσατε** aor. ind. act. ποιέω (# *4472*) to do. **ἑνί** dat. masc. sing. εἷς one. Indir. obj. **ἐλαχίστων** (# *1788*) superl. μίκρος the least. ◆ **41 πορεύεσθε** pres. imp. mid. (dep.) πορεύομαι (# *4513*) to go. **κατηραμένοι** perf. pass. part. καταράομαι (# *2933*) to curse (NIDNTT; TDNT). **διαβόλῳ** dat. διάβολος (# *1333*) slanderer, devil (SB, 1:983-

84). Dat. of disadvantage. ◆ **43 ἀσθενής** (# *822*) weak, sick. ◆ **44 διηκονήσαμεν** aor. ind. act. διακονέω (# *1354*) to serve, to minister, to take care of, by rendering humble service to; here, "we did not give you whatever you needed" (LN, 1:462). ◆ **46 ἀπελεύσονται** fut. ind. mid. (dep.) ἀπέρχομαι (# *599*) to go out, to depart. **κόλασις** (# *3136*) punishment, w. the implication of resulting severe suffering (TDNT; LN, 1:489; *Test. of Abraham*, 11:11).

Matthew 26

◆ **1 ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to happen. **ἐτέλεσεν** aor. ind. act. τελέω (# *5464*) to end, to bring to completion. **εἶπεν** aor. ind. act. λέγω (# *3306*) to speak. ◆ **2 οἴδατε** perf. ind. act. οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. **πάσχα** (# *4247*) passover (TDNT; Moore, *Judaism*, 2:40f; M, Pesahim; WZZT, 220-36; DJG, 237; JDB, 132-38). **παραδίδοται** pres. ind. pass. παραδίδωμι (# *4140*) to deliver over, to betray. Used as a t.t. of police and courts: "hand over into the custody of" (BAGD; TLNT). Pres. is used to refer to the certainty of the fut. event (M, 120; VA, 230-31; VANT, 225). **εἰς τό** w. inf. indicates purp. **σταυρωθῆναι** aor. pass. inf. σταυρόω (# *5090*) to crucify (TDNT; EDNT). ◆ **3 συνήχθησαν** aor. ind. pass. συνάγω (# *5251*) pass. to gather together. This points to a meeting of the Sanhedrin (EGT; BBC). **ἀρχιερεύς** (# *797*) high priest (DJG, 635). **πρεσβύτερος** (# *4565*) elder. **αὐλή** (# *885*) courtyard. **λεγομένου** pres. pass. part. λέγω (# *3306*) to say; pass. to be called, to be named. **Καϊάφα** (# *2780*) Caiaphas, Joseph Caiaphas, high priest from A.D. 18-36 (SB, 1:985; TDNT; JTJ; DJG, 635; ABD, 1:803-806; EDNT; HJPE, 2:230). ◆ **4 συνεβουλεύσαντο** aor. ind. mid. συμβουλεύω (# *5205*) to give advice; mid. to counsel together. **ἵνα** (# *2671*) w. subj. after a vb. of effort or plan (EGT). **δόλῳ** dat. sing. δόλος (# *1515*) deceit, cunning, treachery, as they would trap a wild beast (RWP). Instr. dat. **κρατήσωσιν** aor. subj. act. κρατέω (# *3195*) to seize, to take into custody, to arrest. **ἀποκτείνωσιν** aor. subj. act. ἀποκτείνω (# *650*) to kill. ◆ **5 ἑορτῇ** (# *2038*) dat. feast, festival. **θόρυβος** (# *2573*) turmoil, uproar. **γένηται** aor. subj. mid. (dep.) γίνομαι (# *1181*) to become, to happen. W. the increased number of people in the city and w. religious fervor and national messianism, the leaders were right in fearing the people (Carson, 524). ◆ **6 γενομένου** aor. part. mid. (dep.) γίνομαι s.v. 5. Gen. abs. temp. part. ◆ **7 προσῆλθεν** aor. ind. act. προσέρχομαι (# *4665*) to come to. **ἔχουσα** pres. act. part. nom. fem. sing. ἔχω (# *2400*) to have. **ἀλάβαστρον** (# *223*) alabaster, then alabaster flask for ointment. A vessel w. a long neck which was broken off when the contents were used (BAGD). **μύρου** (# *3693*) gen. sing. μύρον ointment, a highly perfumed or aromatic oil, perhaps from the nard plant (PB, 205; FFB, 151-52) or compound of such substances. Gen. of content. **βαρύτιμος** (# *988*) lit., heavy w. price, very expensive. The ointment was estimated at over 300 denarii, approximately a year's salary of a working man (McNiele; Carson, 526). **κατέχεεν** aor. ind. act. καταχέω (# *2972*) to pour over, to pour down. **ἀνακειμένου** pres. mid. part. ἀνάκειμαι (# *367*) to recline at the table. ◆ **8 ἰδόντες** aor. act. part. (temp.) ὁράω (# *3972*) to see. **ἠγανάκτησαν** aor. ind. act. ἀγανακτέω (# *24*) to be indignant, to be angry (s. 20:24). For the pl. s. GGBB, 405. **εἰς τί** "for what reason?" "why?" "but why to no purpose?" (LNT, 269). **ἀπώλεια** (# *724*) destruction, waste. ◆ **9 ἐδύνατο** impf. ind. pass. (dep.) δύναμαι (# *1538*) to be able to. Impf. points to the unfulfilled possibility. **πραθῆναι** aor. inf. pass. πιπράσκω (# *4405*) to sell. Used w. gen. of price. **δοθῆναι** aor. inf. pass. δίδωμι (# *1443*) to give. Almsgiving was probably expected from the passover pilgrims to accompany their worship (McNiele; WZZT, 214-15). ◆ **10 γνούς** aor. act. part. (temp.) γινώσκω (# *1182*) to know. **κόπους παρέχετε** (# *4218*) pres. ind. act. to cause someone trouble for someone (w. dat.). **ἠργάσατο** aor. ind. mid. (dep.) ἐργάζομαι to work, to do. ◆ **11 πτωχός** (# *4777*) poor, poor as a beggar. **ἔχετε** pres. ind. act. ἔχω (# *2400*) to have. The rabbis interpreted Deut. 15:11 to mean that even in the days of the Messiah, the poor would be present (Lachs, 401). ◆ **12 βαλοῦσα** aor. act. part. (temp.) βάλλω (# *965*) to throw, of liquids, to pour. "When she poured...." **πρὸς τό** (# *4639*) w. inf. to express purp. **ἐνταφιάσαι** aor. inf. act. ἐνταφιάζω (# *1946*) to prepare for burial, to bury. **ἐποίησεν** aor. ind. act. ποιέω (# *4472*) to do. ◆ **13 κηρυχθῇ** aor. subj. pass. κηρύσσω (# *3062*) to proclaim as a herald, to preach. **λαληθήσεται** fut. ind. pass. λαλέω (# *3281*) to speak. **μνημόσυνον** (# *3649*) remembrance, memorial. ◆ **14 πορευθείς** aor. part. pass. (dep.) πορεύομαι (# *4513*) to go. Circum. or temp. part. ◆ **15 δοῦναι** aor. inf. act. δίδωμι (# *1443*) to give. **παραδώσω** fut. ind. act. παραδίδωμι s.v. 2. **ἔστησαν** aor. ind. act. ἵστημι (# *2705*) to place, to place in the scales, to weigh (McNiele). **ἀργύριον** (# *736*) silver money. The thirty shekels, a reference to Zech. 11:12. If a man's ox gored a servant he had to pay this amount (Exod. 21:32) (RWP). The total bribe was about a month's wages (Filson). ◆ **16 ἐζήτει** impf. ind. act. ζητέω (# *2426*) to seek. **εὐκαιρία** (# *2321*) the right time, opportunity. **παραδῷ** aor. subj. act. παραδίδωμι s.v. 2. ◆ **17 ἀζύμων** gen. ἄζυμα (# *109*) unleavened bread, the Feast of Unleavened Bread. Celebrated in connection w. the Passover (s. Exod. 12:17ff; TDNT; SB, 1:987-88; JPB, 132-33; Hagner; Harrington). **προσῆλθον** aor. ind. act. προσέρχομαι (# *4665*) s.v. 7. **ἑτοιμάσωμεν** aor. subj. act. ἑτοιμάζω (# *2286*) to prepare. **φαγεῖν** aor. inf. act. ἐσθίω (# *2266*) to eat. **πάσχα** Passover. For a discussion of the last supper s. DJG, 444-50. S.v. 2. ◆ **18 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **ὑπάγετε** pres. imp. act. ὑπάγω (# *5632*) to go. **δεῖνα**

(# *1265*) someone, a certain one. Used of a person or thing one cannot describe or does not wish to name (BAGD). **εἴπατε** aor. imp. act. **πρὸς σέ** (# *4639; 5148*) "w. you," "at your house." **ποιῶ** pres. ind. act. ποιέω (# *4472*) to do, to celebrate. ◆ **19 ἐποίησαν** aor. ind. act. ποιέω s.v. 18. **συνέταξεν** aor. ind. act. συντάσσω (# *5332*) to command, to give an order. **ἡτοίμασαν** aor. ind. act. ἑτοιμάζω (# *2286*) to prepare. ◆ **20 ὀψίας** (# *4070*) evening (BBC). **γενομένης** aor. mid. part. (dep.) γίνομαι s.v. 5. in gen. abs. **ἀνέκειτο** impf. ind. mid. (dep.) ἀνάκειμαι. s.v. 7. Impf. pictures the continual action. ◆ **21 ἐσθιόντων** pres. act. part. gen. abs. Temp. part., "while they were eating." **παραδώσει** fut. ind. act. s.v. 2. ◆ **22 λυπούμενοι** pres. pass. part. λυπέω (# *3382*) to make sad; pass. to be sad, to be distressed, to grieve (BAGD). **ἤρξαντο** aor. ind. mid. (dep.) ἄρχομαι (# *806*) to begin. **εἷς ἕκαστος** (# *1651; 1667*) each (intensified) (BD, 160). **μήτι** (# *3614*) used in a question which expects a neg. answer. ◆ **23 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **ἐμβάψας** aor. act. part. ἐμβάπτω (# *1835*) to dip into. **τρυβλίῳ** dat. sing. τρύβλιον (# *5581*) a deep bowl. The food was dipped into a sauce composed of fruits, spices, and vinegar (McNiele). ◆ **24 ὑπάγει** pres. ind. act. ὑπάγω (# *5632*) to go away. A euphemism for dying (Gnilka). **γέγραπται** perf. ind. pass. γράφω (# *1211*) to write. **παραδίδοται** pres. ind. pass. παραδίδωμι (# *4140*) to betray. **ἐγεννήθη** aor. ind. pass. γεννάω (# *1164*) to bear, to be born. Used in a contrary to fact cond. cl. (VA, 295). ◆ **25 παραδιδούς** pres. act. part. παραδίδωμι to betray. **εἶπας** aor. ind. act. 2nd. pers. sing. λέγω (# *3306*) to say. "You (emphatic) said it." S.v. 64 for the significance of the statement. ◆ **26 λαβών** aor. act. part. λαμβάνω (# *3284*) to take. **εὐλογήσας** aor. act. part. εὐλογέω (# *2328*) to bless, to give thanks (s. TDNT). For the blessing used at such meals s. Hill; SB, 4:i, 61f; WZZT, 230ff; LT, 2:496; M, Berakoth 6-7; M, Pesahim 10. Parts. are temp. or circum. suggesting antecedent action. **ἔκλασεν** aor. ind. act. κλάω (# *3089*) to break. **δούς** aor. act. part. δίδωμι (# *1443*) s.v. 15. **λάβετε** aor. imp. act. λαμβάνω to take. **φάγετε** aor. imp. act. ἐσθίω (# *2266*) to eat. ◆ **27 ποτήριον** (# *4539*) cup. **εὐχαριστήσας** aor. act. part. εὐχαριστέω (# *2373*) to give thanks. **ἔδωκεν** aor. ind. act. δίδωμι (# *1443*) to give. **πίετε** aor. imp. act. πίνω (# *4403*) to drink. **πάντες** nom. pl. πᾶς (# *4246*) all. Nom. is the subj.: "all (of you) drink from it." ◆ **28 διαθήκη** (# *1347*) covenant (TDNT; NIDNTT; NTW; APC). **ἐκχυννόμενον** pres. pass. part. ἐκχύνω (# *1772*) to pour out. The shed blood indicates life given up in death (APC). ◆ **29 πίω** aor. subj. act. πίνω (# *4403*) to drink. **γένημα** (# *1163*) that which grows, fruit. **ἄμπελος** (# *306*) grapevine. ◆ **30 ὑμνήσαντες** aor. act. part. ὑμνέω (# *5630*) to sing hymns of praise. The second part of the Hallel (Pss. 113-118) was sung at the close of the Passover meal (BAGD; SB, 4:ii, 68-73; WZZT, 230, 288-90; M, Pesahim 10:7). **ἐξῆλθον** aor. ind. act. ἐξέρχομαι (# *2002*) to go out. The meal was to be finished by midnight (M, Pes. 10:9). ◆ **31 σκανδαλισθήσεσθε** fut. ind. pass. σκανδαλίζω (# *4997*) to cause to stumble (TDNT). **πατάξω** fut. ind. act. πατάσσω (# *4250*) to strike, to hit. **ποιμένα** acc. sing. ποιμήν (# *4478*) shepherd. Here a picture of leadership (DJG, 752). **διασκορπισθήσονται** fut. ind. pass. διασκορπίζω (# *1399*) to scatter. For the prep. in the compound w. the meaning "to and fro" s. MH, 302. **ποίμνης** gen. sing. ποίμνη (# *4479*) flock. Gen. of content. For the quotation from Zech. 13:7 as the basis for Jesus' prediction s. OTGPN, 182-87. ◆ **32 ἐγερθῆναι** aor. inf. pass. ἐγείρω (# *1586*) to raise from the dead, to rise. Inf. w. the prep. **μετά** to express subsequent time ("after"). **προάξω** fut. ind. act. προάγω (# *4575*) to go before. ◆ **33 ἀποκριθείς** aor. pass. part. s.v. 23. **ἐγώ** (# *1609*) I (emphatic), in contrast to others. **σκανδαλισθήσονται** fut. ind. pass. σκανδαλίζω (# *4997*) to cause to stumble. The volative fut. expresses determination of the will (RG, 874). ◆ **34 ἔφη** impf. ind. act. φήμι (# *5774*) to say. **πρίν** (# *4570*) before, w. acc. and inf. **ἀλέκτωρ** (# *232*) rooster. **φωνῆσαι** aor. inf. act. φωνέω (# *5888*) to call; here, to crow. The cock crowing marked the third Roman watch 12-3 A.M. (McNiele). **ἀπαρνήσῃ** fut. ind. mid. (dep.) ἀπαρνέομαι (# *565*) to deny. The prep. of the compound perfectivizes the vb.: "to completely deny" (MH, 298). ◆ **35 δέῃ** pres. subj. act. δεῖ (# *1256*) it is necessary. **ἀποθανεῖν** aor. inf. act. ἀποθνῄσκω (# *633*) to die. **οὐ μή** (# *4024; 3590*) emphatic neg. **εἶπαν** aor. ind. act. λέγω (# *3306*). ◆ **36 καθίσατε** aor. imp. act. καθίζω (# *2767*) to sit down. **αὐτοῦ** adv. of place, here. **ἕως οὗ** (# *2401; 4005*) w. subj., as long as, until, while. **ἀπελθών** aor. act. part. ἀπέρχομαι (# *599*) to go forth. **προσεύξωμαι** aor. subj. mid. (dep.) προσεύχομαι (# *4667*) to pray. ◆ **37 παραλαβών** aor. act. part. παραλαμβάνω (# *4161*) to take w. **ἤρξατο** impf. ind. mid. (dep.) ἄρχομαι s.v. 22. **λυπεῖσθαι** pres. inf. pass. s.v. 22. **ἀδημονεῖν** pres. inf. act. ἀδημονέω (# *86*) to be troubled, to be distressed. It implies a restless, distracted shrinking from some trouble or thought of trouble which nevertheless cannot be escaped (McNiele; s. *Test. Abraham*, 7:5). ◆ **38 περίλυπος** (# *4337*) lit., surrounded by sorrow, overwhelmed w. distress (EGT). For the prep. in this compound s. MH, 312f. **μείνατε** aor. imp. act. μένω (# *3531*) to remain. **γρηγορεῖτε** pres. imp. act. γρηγορέω (# *1213*) to watch, keep awake physically (McNeile). ◆ **39 προελθών** aor. act. part. προέρχομαι (# *4601*) to go before. **μικρόν** (# *3625*) a little, (adv.). Acc. a little way, a short distance. **ἔπεσεν** aor. ind. act. πίπτω (# *4406*) to fall. **προσευχόμενος** pres. mid. (dep.) part. προσεύχομαι (# *4667*) to pray. **παρελθάτω** aor. imp. act. 3rd. pers. sing. παρέρχομαι (# *4216*) to pass by. Aor. imp. indicates the feeling of dependence which leaves everything to the Father (Bakker, 101; for the cond. cl. s. VA, 294f). **ποτήριον** (# *4539*) cup. It refers to suffering, death, and the wrath of God (Carson, 543; EDNT). ◆ **40 εὑρίσκει** pres. ind. act. εὑρίσκω (# *2351*) to find; hist. pres. **καθεύδοντας** pres. act. part. καθεύδω (# *2761*) to sleep. **ἰσχύσατε** aor. ind. act. ἰσχύω (# *2710*) to have strength, to be able. **ὥραν** acc. ὥρα (# *6052*) hour. Acc. of time, "for one hour." **γρηγορῆσαι** aor. act. inf. γρηγορέω to watch s.v. 38. ◆ **41 προσεύχεσθε** pres. imp. mid. (dep.) προσεύχομαι (# *4667*) to pray. **εἰσέλθητε** aor. subj. act. εἰσέρχομαι (# *1565*) to go into. Subj. w. **ἵνα** (# *2671*) gives the content, or expresses the purp. of the prayer. **πειρασμός** (# *4280*) temptation. **πνεῦμα** (# *4460*) spirit. **πρόθυμος** (# *4609*) ready, willing. **σάρξ** (# *4922*) flesh. The distinction is between man's physical weakness (flesh) and the noble desires of his will (willing spirit) (Hill). **ἀσθενής** (# *822*) weak. ◆ **42 προσηύξατο** aor. ind. mid. (dep.) προσεύχομαι (# *4667*) to pray. **εἰ** (# *1623*) if, introduces a 1st. class cond., asserting something for the sake of argument (VA, 294-96). **παρελθεῖν** aor. inf. act. παρέρχομαι (# *4216*) to pass by. **ἐάν μή** (# *1569; 3590*) if not, except, cond. of the 3rd. class undetermined. This delicate distinction between the cond. cls. accurately presents the real attitude of Jesus toward this subtle temptation (RWP). **γενηθήτω** aor. imp. pass. (dep.) 3rd. pers. sing. γίνομαι s.v. 5. ◆ **43 ἐλθών** aor. act. part. ἔρχομαι (# *2262*) to go. Temp. or circum. part. **εὗρεν** aor. ind. act. εὑρίσκω (# *2351*) to find. **βεβαρημένοι** perf. pass. part. βαρέω (# *976*) to make heavy, to be heavy (w. sleep). Perf. emphasizes the present state. Adj. part. ◆ **44 ἀφείς** aor. act. part. (temp.) ἀφίημι (# *918*) to leave. **εἰπών** aor. act. part. λέγω (# *3306*) to say. ◆ **45 καθεύδετε** pres. imp. act. καθεύδω (# *2761*) to sleep. **ἀναπαύεσθε** pres. imp. mid. (dep.) ἀναπαύομαι (# *399*) to take one's rest. **ἤγγικεν** perf. ind. act. ἐγγίζω (# *1581*) to draw near. **παραδίδοται** pres. ind. pass. s.v. 24. ◆ **46 ἐγείρεσθε** pres. imp. pass. s.v. 32. **ἄγωμεν** pres. subj. act. ἄγω (# *72*) to go. Cohortative subj. means "let us go." **παραδιδούς** pres. act. part. s.v. 24. "The one who betrays." Judas sold information where Jesus could be found and taken inconspicuously (Blinzler). ◆ **47 λαλοῦντος** pres. act. part. λαλέω (# *3281*) to speak, to say. Gen. abs., "while he was yet speaking." **ἦλθεν** aor. ind. act. ἔρχομαι s.v. 43. **μάχαιρα** (# *3479*) sword. **ξύλον** (# *3833*) wood, stick, club (McNiele). ◆ **48 ἔδωκεν** aor. ind. act. δίδωμι s.v. 27. **φιλήσω** aor. subj. act. φιλέω (# *5797*) to love, to kiss. **κρατήσατε** aor. imp. act. s.v. 4. ◆ **49 προσελθών** aor. act. part. s.v. 7. **χαῖρε** pres. imp. act. χαίρω (# *5897*) form of greeting, "hello." **κατεφίλησεν** aor. ind. act. καταφιλέω (# *2968*) to kiss fervently, intensified by the prep. (RWP). A kiss expressing honor or reverence was common among the Rabbis (SB, 1:995). The disciple was not to greet the master first. This was a sign of insubordination (AM). ◆ **50 ἑταῖρε** voc. ἑταῖρος (# *2279*) friend. **ἐφ' ὅ** (# *2093; 4005*) "for what?" "why?" (GI, 69-71; LAE, 125-31). **πάρει** pres. ind. act. 2nd. pers. sing. πάρειμι (# *4205*) to be present, to come. **ἐπέβαλον** aor. ind. act. ἐπιβάλλω (# *2095*) to seize, to lay hands upon. **ἐκράτησαν** aor. ind. act. κρατέω (# *3195*) to take into custody, apprehend. ◆ **51 ἐκτείνας** aor. act. part. (circum.) ἐκτείνω (# *1753*) to stretch out. **ἀπέσπασεν** aor. ind. act. ἀποσπάω (# *685*) to draw out. **πατάξας** aor. act. part. (circum.) s.v. 31. **ἀφεῖλεν** aor. ind. act. ἀφαιρέω (# *904*) to take away, to cut off. **ὠτίον** (# *6065*) ear. ◆ **52 ἀπόστρεψον** aor. imp. act. ἀποστρέφω (# *695*) to turn away, to put away. **λαβόντες** aor. act. part. s.v. 26. **ἐν** by (instr. use of the prep.). **ἀπολοῦνται** fut. ind. mid. (dep.) ἀπόλλυμι (# *660*) to perish. Gnomic fut. ◆ **53 δοκεῖς** pres. ind. act. δοκέω (# *1506*) to suppose, to think. **οὐ** (# *4024*) in the question expects a positive answer. **παρακαλέσαι** aor. inf. act. παρακαλέω (# *4151*) to summon, to call to one's side for help. **παραστήσει** fut. ind. act. παρίστημι (# *4225*) to stand by. Prep. in the compound is local (MH, 319). Both of these vbs. are used in connection w. military matters (EGT). **πλείω** comp. πολύς (# *4498*) more than. **λεγιών** (# *3305*) legion. The principle unit of the Roman army containing about 6,000 men (s. IDB, 3:110; BC, 5:427-31; DJG, 548-49; ABD, 5:789-91). The point is that his army is greater in number and greater in strength. ◆ **54 πληρωθῶσιν** aor. subj. pass. πληρόω (# *4444*) to fulfill. Deliberative subj. used in a rhetorical question. **δεῖ** pres. ind. act. δέω to bind. s.v. 35. It expresses a logical necessity. **γενέσθαι** aor. inf. mid. (dep.) γίνομαι s.v. 5. Inf. used to complete the vb. ◆ **55 λῃστής** (# *3334*) robber. One who uses violence to possess another's property, thus differing from a thief (EGT). **ἐξήλθατε** aor. ind. act. ἐξέρχομαι (# *2002*) s.v. 30. **συλλαβεῖν** aor. inf. act. συλλαμβάνω (# *5197*) to seize, to take. **καθ' ἡμέραν** (# *2848; 2465*) daily. **ἐκαθεζόμην** impf. ind. mid. (dep.) καθέζομαι (# *2757*) to sit. Customary impf. **διδάσκων** (# *1438*) pres. act. part. Part. of manner. ◆ **56 γέγονεν** perf. ind. act. γίνομαι (# *1181*) to become, to happen. **ἀφέντες** aor. act. part. (circum.) ἀφίημι s.v. 44. **ἔφυγον** aor. ind. act. φεύγω (# *5771*) to flee. ◆ **57 κρατήσαντες** aor. act. part. s.v. 4. Temp. or circum. part. **ἀπήγαγον** aor. ind. act. ἀπάγω (# *552*) to lead away. **ἀρχιερέα** acc. ἀρχιερεύς (# *797*) high priest. For the trial of Jesus s. Catchpole; Blinzler; Sherwin-White, 24-47; Ernst Bammel, "The Trial before Pilate," JPD, 415-51; Carson, 549-52; DMM, 315-877; BBC. ◆ **58 ἠκολούθει** impf. ind. act. ἀκολουθέω (# *199*) to follow, w. dat. The impf. pictures his continual following. **μακρόθεν** (# *3427*) from afar, from a distance. **εἰσελθών** aor. act. part. (circum.) εἰσέρχομαι (# *1656*) to go in, to come in. **ἐκάθητο** impf. ind. mid. (dep.) κάθημαι (# *2764*) to sit. Impf. means "he was sitting." **ὑπηρέτης** (# *5677*) servant, minister, helper. **ἰδεῖν** aor. inf. act. ὁράω (# *3972*) to see. Inf. of purp. ◆ **59 συνέδριον** (# *5284*) Sanhedrin. The Sanhedrin did not possess the general right of execution except in reference to the violation of the innermost temple court (AM; Sherwin-White, 38ff.; s. Jonah Ostrow, "Tannaitic and Roman Procedure in Homicide," *Jewish Quarterly Review,* 48 [1957-58]: 352-70; Luke 23:13). **ἐζήτουν** impf. ind. act. ζητέω (# *2426*) to seek. Impf. indicates the continual search. **ψευδομαρτυρία** (# *6019*) false witness. **θανατώσωσιν** aor. subj. act. θανατόω (# *2506*) to kill. Subj. w. **ὅπως** (# *3968*) in a purp. cl. ◆ **60 εὗρον** aor. ind. act. εὑρίσκω (# *2351*) to find **προσελθόντων** aor. act. part. s.v. 7. Gen. abs. used to express concession ("although"). **ὕστερον** (# *5731*) at last. ◆ **61 εἶπαν** aor. ind. act. λέγω (# *3306*) to say. **οὗτος** (# *4047*), "this one!" Derogatory in use. **ἔφη** impf. ind. act. φημί (# *5774*) to say s.v. 34. **καταλῦσαι** aor. inf. act. καταλύω (# *2907*) to destroy. **διὰ τριῶν ἡμερῶν** lit., through three days (EGT). **οἰκοδομῆσαι** aor. inf. act. οἰκοδομέω (# *3868*) to erect, to build. Desecration of a sacred place was regarded as a capital offense in the ancient world (Carson, 554). ◆ **62 ἀναστάς** aor. act. part. (circum.) ἀνίστημι (# *482*) to stand up. **ἀποκρίνῃ** pres. ind. mid. (dep.) 2nd. pers. sing. ἀποκρίνομαι (# *646*) to answer. **καταμαρτυροῦσιν** pres. ind. act. καταματυρέω (# *2909*) to give testimony against (w. gen.). ◆ **63 ἐσιώπα** impf. ind. act. σιωπάω (# *4995*) to be silent. Impf. pictures continual action in the past. He continually remained silent during the various accusations. **ἐξορκίζω** pres. ind. act. ἐξορκρίζω (# *2019*) to cause someone to take an oath, to charge someone under oath, to put someone under oath using divine names and titles renders the oath binding (McNeile). **ζῶντος** pres. act. part. ζάω (# *2409*) to live. **εἴπῃς** aor. subj. act. λέγω (# *3306*) to say. ◆ **64 εἶπας** aor. ind. act. λέγω to say. "You (emphatic) said it." The phrase is affirmative in content, and reluctant in formulation (D.R. Catchpole, "The Answer of Jesus to Caiaphas [Matthew 26:64]," *NTS* 17 [1971]: 213-26; Hagner). **πλήν** (# *4440*) moreover, indeed. "Yes, I am. Indeed I tell you that you will see Me immediately vindicated" (Thrall, 78). **ὄψεσθε** fut. ind. mid. (dep.) ὁράω (# *3972*) to see. **καθήμενον** pres. mid. (dep.) part. κάθημαι (# *2764*) s.v. 58. The right hand was a place of authority, prominence and privilege (Cleon L. Rogers, Jr. "The Davidic Covenant in Acts-Revelation," *Bib Sac* 151 [1994]: 74). ◆ **65 διέρρηξεν** aor. ind. act. διαρρήγνυμι (# *1396*) to rip, to tear. The tearing of the garment may have been a spontaneous expression of real horror (McNeile). Those judging the trial of a blasphemer were required to stand and tear their garments upon hearing the blasphemy (M, Sanhedrin 7:5; SB, 1:1006-19). **ἐβλασφήμησεν** aor. ind. act. βλασφημέω (# *1059*) to blaspheme (TDNT; EDNT; RAC, 11:1190-93; DJG, 76-77). **ἠκούσατε** aor. ind. act. ἀκούω (# *201*) to hear. ◆ **66 τί ὑμῖν δοκεῖ** used impersonally w. dat. "What is it to you?" that is, "What do you think?" **ἀποκριθέντες** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **ἔνοχος** (# *1944*) guilty, followed by gen. ◆ **67 ἐνέπτυσαν** aor. ind. act. ἐμπτύω (# *1870*) to spit on. A sign of the strongest rejection and contempt (NBD). **ἐκολάφισαν** aor. ind. act. κολαφίζω (# *3139*) to strike w. the fist. **ἐράπισαν** aor. ind. act. ῥαπίζω (# *4824*) to strike w. a club; also to strike w. the open hand, esp. in the face (BAGD; s. Isa 50:6). ◆ **68 προφήτευσον** aor. imp. act. προφητεύω (# *4736*) to prophesy. **παίσας** aor. act. part. παίω (# *4091*) to hit, to strike. Part. used as subst. "the one who hit...." ◆ **69 ἐκάθητο** impf. ind. mid. (dep.) κάθημαι (# *2764*) to sit. **προσῆλθεν** aor. ind. act. s.v. 7. **ἦσθα** impf. ind. mid. (dep.) εἰμί (# *1639*) (BD, 49). ◆ **70 ἠρνήσατο** aor. ind. mid. (dep.) ἀρνέομαι (# *766*) s.v. 34. **οἶδα** perf. ind. act. to know. Def. perf. w. pres. meaning s.v. 2. For a discussion of the denials of Peter s. Carson, 557-58. ◆ **71 ἐξελθόντα** aor. act. part. ἐξέρχομαι s.v. 30. He retired into the dimmer light of the vestibule close to the gateway (McNiele). **πυλών** (# *4784*) gate, gateway, entrance. **εἶδεν** aor. ind. act. ὁράω (# *3972*) to see. ◆ **72 ὅρκος** (# *3992*) oath. **ὅτι** (# *4022*) = quotation marks, dir. speech. ◆ **73 ἑστῶτες** perf. act. part. ἵστημι (# *2705*) to stand. **λαλιά** (# *3282*) speech. For the language and dialect of those of Galilee s. HA, 61-64; BBC; DJG, 434-44; SB, 1:156-59. **δῆλος** (# *1316*) clear, evident. ◆ **74 ἤρξατο** aor. ind. mid. (dep.) s.v. 22. **καταθεματίζειν** (# *3874*) pres. act. inf. to curse, to wish oneself accursed if he lies (TDNT). **ὀμνύειν** (# *3923*) pres. act. inf. to swear. Inf. used w. the vb. ἄρχω. **ἐφώνησεν** aor. ind. act. s.v. 34. ◆ **75 ἐμνήσθη** aor. ind. pass. (dep.) μιμνῄσκομαι (# *3630*) to remember. **εἰρηκότος** perf. act. part. λέγω (# *3306*) to say. **ἔκλαυσεν** aor. ind. act. κλαίω (# *3081*) to weep. **πικρῶς** (# *4396*) bitterly.

Matthew 27

◆ **1 πρωΐα** (# *4746*) early morning. **γενομένης** aor. mid. (dep.) part. γίνομαι (# *1181*) to become, sometimes in the sense "to be"; gen. abs. **συμβούλιον** (# *5206*) consultation. **ἔλαβον** aor. ind. act. λαμβάνω (# *3284*) to take. Used w. the preceding word, to form a plan, to consult, to plot (BAGD). The word refers to the planning of strategy, the holding of a consultation, but is not the interrogation of the accused or the examination of testimony (Catchpole, 191). **ὥστε** (# *6063*) that, used w. the inf. for purp., intended results (BD, 198). **θανατῶσαι** aor. inf. act. θανατόω (# *2506*) to kill. ◆ **2 δήσαντες** aor. act. part. (temp.) δέω (# *1313*) to bind. **ἀπήγαγον** aor. ind. act. ἀπάγω (# *552*) to lead out. **παρέδωκαν** aor. ind. act. παραδίδωμι (# *4140*) to deliver over. **ἡγεμόνι** dat. sing. ἡγεμών (# *2450*) governor, ruler. Indir. obj. For material on Pontius Pilate s. TJ, 51-57; HA, 172-83. ◆ **3 ἰδών** aor. act. part. (temp.) ὁράω (# *3972*) to see. **παραδιδούς** aor. act. part. παραδίδωμι (# *4140*) to deliver over, to betray. **κατεκρίθη** aor. ind. pass. κατακρίνω (# *2891*) to pronounce judgment against, to condemn. **μεταμεληθείς** aor. pass. part. μεταμέλομαι (# *3564*) to regret, to repent, wishing it were undone

(EGT; s. Matt. 21:30). **ἔστρεψεν** aor. ind. act. στρέφω (# *5138*) to bring back, to return. ◆ **4 ἥμαρτον** aor. ind. act. ἁμαρτάνω (# *279*) to sin. **παραδούς** aor. act. part. παραδίδωμι s.v. 2. Part. used to express manner. **εἶπαν** aor. ind. act. λέγω (# *3306*) to say. **ὄψῃ** fut. ind. mid. 2nd. pers. sing. ὁράω (# *3972*) see to it yourself, take care of that!, the volative fut. (BD, 183). ◆ **5 ῥίψας** aor. act. part. ῥίπτω (# *4849*) to throw, to put or lay down. Temp. or circum. part. He placed the money in the treasury (McNiele). If one wished to revoke a transaction but was refused, he could deposit the money in the Temple, thus revoking the matter (JTJ, 139; OTGPN, 200). **ἀνεχώρησεν** aor. ind. act. ἀναχωρέω (# *432*) to depart, to go away. **ἀπελθών** aor. act. part. ἀπέρχομαι (# *599*) to go out. **ἀπήγξατο** aor. ind. mid. ἀπάγω (# *551*) dir. mid. to hang oneself (RWP). ◆ **6 λαβόντες** aor. act. part. (circum.) λαμβάνω (# *3284*) to take. **ἔξεστιν** (# *2003*) pres. ind. act. ἔξειμι it is lawful. **βαλεῖν** aor. ind. act. βάλλω (# *965*) to cast, to put. **κορβανᾶς** (# *3168*) temple treasury (McNiele). **τιμή** (# *5507*) price. The price of blood was pollution to the treasury (McNiele; Gnilka; Deut. 23:19). ◆ **7 ἠγόρασαν** aor. ind. act. ἀγοράζω (# *60*) to buy. **κεραμεύς** (# *3038*) potter. **ταφή** (# *5438*) grave. **ξένοις** dat. pl. ξένος (# *3828*) stranger. Probably refers to the pilgrims who come to Jerusalem (Gnilka). Dat. of advantage. ◆ **8 ἐκλήθη** aor. ind. pass. καλέω (# *2813*) to call, to name. ◆ **9 ἐπληρώθη** aor. ind. pass. πληρόω (# *4444*) to fulfill. **ῥηθέν** aor. pass. part. λέγω (# *3306*) to say. Probably a reference to Jer. 19:1-13 (HSB, 399-400). The betrayal for money led Matthew to Zech. 11:13 and the word "potter" led him to Jer. 19 (OTGPN, 207-10; Carson, 562-66; Gundry). **τετιμημένου** perf. pass. part. τιμάω (# *5506*) to set a price on, to estimate, to value. **ἐτιμήσαντο** aor. ind. mid. τιμάω ◆ **10 ἔδωκαν** aor. ind. act. δίδωμι (# *1443*) to give. **εἰς** (# *1650*) here, for. **συνέταξέν** aor. ind. act. συντάσσω (# *5332*) to arrange, to order. ◆ **11 ἐστάθη** aor. ind. pass. ἵστημι (# *2705*) to place. The sentence of the Sanhedrin had to be carried out by the procurator (Sherwin-White, 44ff). It is also suggested that the religious leaders sought to avoid responsibility by having a third party carry out the sentence (LNT, 422f). **ἐπηρώτησεν** aor. ind. act. ἐπερωτάω (# *2089*) to question. **σύ** (# *5148*) you (emphatic). The term "King of the Jews" indicated a leader of the resistance (Sherwin-White, 24). **ἔφη** impf. ind. act. φήμι (# *5774*) to say. (For the answer s. Matt. 26:64.) ◆ **12 ἐν τῷ** (# *1877*) w. inf. indicates contemporaneous time, while. **κατηγορεῖσθαι** pres. pass. inf. κατηγορέω (# *2989*) to bring a change against. **ἀπεκρίνατο** aor. ind. mid. (dep.) ἀποκρίνομαι (# *646*) to answer. ◆ **13 πόσα** acc. pl. πόσος (# *4531*) how much, how great, how many. **καταμαρτυροῦσιν** pres. ind. act. καταμαρτυρέω (# *2909*) to witness against w. gen. ◆ **14 ἀπεκρίθη** aor. ind. pass. (dep.) ἀποκρίνομαι (# *646*) to answer. **ῥῆμα** (# *4839*) word, thing. **θαυμάζειν** pres. inf. act. θαυμάζω (# *2513*) to be astonished, to wonder. Inf. w. **ὥστε** (# *6063*) to express results. Those who did not defend themselves were given three opportunities of changing their mind before sentence was finally given against them (Sherwin-White, 25; s. Isa. 53:7). ◆ **15 εἰώθει** plperf. ind. act. of the perf. form εἴωθα (# *1665*) to be accustomed (BAGD). **ἀπολύειν** aor. inf. act. ἀπολύω (# *668*) to release. The release was probably a royal prerogative by way of the Sanhedrin (JPD, 427). **ἤθελον** impf. ind. act. θέλω (# *2527*) to wish, to desire. For the custom of releasing a prisoner at Passover and comments on M, Pesachim 7:6 s. Blinzler. One prisoner was released in remembrance of Israel's salvation from Egypt and Jews sought to buy back those taken captive (JPD, 427; BBC). ◆ **16 εἶχον** impf. ind. act. ἔχω (# *2400*) to have. **ἐπίσημος** (# *2168*) outstanding, notorious. It may refer to the high reputation in which he was held by the more rebellious Jews (McNiele). **λεγόμενον** pres. pass. part. λέγω (# *3306*) ◆ **17 συνηγμένων** perf. pass. part. συνάγω (# *5251*) to gather together, to assemble; gen. abs. **ἀπολύσω** fut. ind. act. ἀπολύω (# *668*) to release. ◆ **18 ᾔδει** plperf. ind. act. οἶδα (# *3857*) to know. Def. perf. w. pres. meaning. **φθόνος** (# *5784*) envy, jealousy, ill will against someone because of some real or presumed advantage by such a person (IDB, 2:806f; LN, 1:760). ◆ **19 καθημένου** pres. mid. (dep.) part. κάθημαι (# *2764*) to sit, to take one's seat; gen. abs. **βῆμα** (# *1037*) tribunal, judicial bench. **ἀπέστειλεν** aor. ind. act. ἀποστέλλω (# *690*) to send. **δικαίῳ** dat. sing. δίκαιος (# *1465*) righteous, innocent (s. GW, 121f). Dat. of personal interest: "Let there be nothing between you and that innocent man!" (GI, 46). **ἔπαθον** aor. ind. act. πάσχω (# *4248*) to suffer. **ὄναρ** (# *3941*) dream; w. the prep. (κατά), "in a dream." ◆ **20 ἔπεισαν** aor. ind. act. πείθω (# *4275*) to persuade. **αἰτήσωνται** aor. subj. mid. αἰτέω (# *160*) to ask, to request. **ἀπολέσωσιν** aor. subj. act. ἀπόλλυμι (# *660*) to destroy. ◆ **21 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. ◆ **22 ποιήσω** fut. ind. act. ποιέω (# *4472*) to do. **σταυρωθήτω** aor. imp. pass. 3rd. pers. sing. σταυρόω (# *5090*) to crucify. ◆ **23 ἐποίησεν** aor. ind. act. ποιέω to do. **ἔκραζον** impf. ind. act. κράζω (# *3189*) to scream; impf. pictures the continual action. The crowd clamored for crucifixion because it was cursed by God (s. Deut. 21:22-23; Gal. 3:13; TDNT under σταυρός; C, esp. 84-90; David J. Halperin, "Crucifixion, the Nahum Pesher, and the Rabbinic Penalty of Strangulation," *JJS* 32 [1981]: 32-46; Max Wilcox, "'Upon the Tree'-Deut 21:22-23 in the New Testament," *JBL* 96 [1977]: 85-99; Joseph A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament," *CBQ* 4 [1978]: 493-513). ◆ **24 ὠφελεῖ** pres. ind. act. ὠφείλω (# *6067*) to be of use, to profit. **λαβών** aor. act. part. (circum.) λαμβάνω (# *3284*) to take. **ἀπενίψατο** aor. ind.

mid. ἀπονίπτω (# *672*) to wash, to wash off. The mid. focuses on Pilate as if this symbolic act could remove real guilt (GGBB, 421). The practice of washing hands was a symbol for the removal of guilt (Tasker; Deut. 21:6; SB, 1:1032; Timothy B. Cargal, "'His Blood be Upon Us and Our Children': A Matthean Double Entendre?" *NTS* 37 [1991]: 104). **ἀπέναντι** (# *595*) w. gen. over, against, before. (**κατέναντι** as variant reading, in the sight of, before [BAGD].) ◆ **25 εἶπεν** aor. ind. act. λέγω (# *3306*) to say. **αἷμα** (# *135*) blood. Perhaps a reference both to taking responsibility and to the later offer of forgiveness through His blood (Timothy B. Cargal, "'His Blood be Upon Us and Our Children': A Matthean Double Entendre?" *NTS* 37 [1991]: 101-12). ◆ **26 ἀπέλυσεν** aor. ind. act. ἀπολύω (# *668*) to release. **φραγελλώσας** aor. act. part. φραγελλόω (# *5849*) to scourge. This was either a part of the main punishment or was a separate punishment (Bammel, JPD, 440-41). For the horrible practice of scourging s. Blinzler; TDNT; RAC, 9:469-90; BAFCS, 3:14-15, 297-98; EDNT. **παρέδωκεν** aor. ind. act. παραδίδωμι (# *4140*) to deliver over. It could be delivering over to the soldiers or to the Jews (Bammel, JPD, 436-51). **σταυρωθῇ** aor. subj. pass. σταυρόω (# *5090*) to crucify. Subj. w. **ἵνα** (# *2671*) used in a purp. cl. For more s.v. 23. ◆ **27 παραλαβόντες** aor. act. part. παραλαμβάνω (# *4161*) to take w. **πραιτώριον** (# *4550*) the official residence of a governor (McNiele; BBC; Acts 23:35). This was either the Fortress of Antonia, at the northwest corner of the Temple Mount, or more likely the Palace of Herod, on the west side of the city. **συνήγαγον** aor. ind. act. συνάγω (# *5251*) to gather together. **ἐπ᾽ αὐτόν** (# *2093; 899*) upon him, around him, against him. **σπεῖρα** (# *5061*) cohort s. 26:53. ◆ **28 ἐκδύσαντες** aor. act. part. (temp.) ἐκδύω (# *1694*) to undress. **χλαμύδα** acc. χλαμύς (# *5968*) a man's outer garment, a cloak used by travelers and soldiers (BAGD). **κόκκινος** (# *3132*) scarlet. This scarlet mantel on Jesus was a mock imitation of the royal purple (RWP). **περιέθηκαν** aor. ind. act. περιτίθημι (# *4363*) to place around. ◆ **29 πλέξαντες** aor. act. part. πλέκω (# *4428*) to plait. **στέφανος** (# *5109*) wreath, circlet. **ἄκανθα** (# *180*) thorn. **ἐπέθηκαν** aor. ind. act. ἐπιτίθημι (# *2202*) to place upon. The circlet of thorns was meant as a cheap (and painful) imitation of the radiant circlet depicted on the coins of Tiberius Caesar (AM). **κάλαμος** (# *2812*) reed, corresponding to the scepter in the emperor's hand as depicted on the coins (AM). **γονυπετήσαντες** aor. act. part. γονυπετέω (# *1206*) to fall on the knees. **ἐνέπαιξαν** aor. ind. act. ἐμπαίζω (# *1850*) to ridicule, to make fun of, to mock (s. Matt. 20:19). **χαῖρε** (# *5897*) "hail!" (s. Matt. 26:49). The soldiers used the familiar "Ave Caesar" in their mockery of Jesus (RWP). ◆ **30 ἐμπτύσαντες** aor. act. part. ἐμπτύω (# *1870*) to spit on. **ἔλαβον** aor. ind. act. λαμβάνω s.v. 24. **ἔτυπτον** impf. ind. act. τύπτω (# *5597*) to strike. Impf. indicates they repeatedly struck him on the head (Filson). ◆ **31 ἐξέδυσαν** aor. ind. act. ἐκδύω (# *1694*) to put on. **ἀπήγαγον** aor. ind. act. s.v. 2. **εἰς τό** (# *1650; 3836*) w. inf. to express purp. **σταυρῶσαι** aor. inf. act. s.v. 22. ◆ **32 εὗρον** aor. ind. act. εὑρίσκω (# *2351*) to find. **ἠγγάρευσαν** aor. ind. act. ἀγγαρεύω (# *30*) to compel, to forcibly press someone into compulsory service; a word evidently taken from the Persian postal service (NTW, 15-17; EDNT; NDIEC, 1:42; 2:77; McNiele). **ἄρῃ** aor. subj. act. αἴρω (# *149*) to lift up, to carry. **σταῦρος** (# *5089*) cross (TDNT; Blinzler). ◆ **33 ἐλθόντες** aor. act. part. (temp.) ἔρχομαι (# *2262*) to come, to go. **κρανίον** (# *3191*) skull. ◆ **34 ἔδωκαν** aor. ind. act. s.v. 10. **πιεῖν** aor. act. inf. πίνω (# *4403*) to drink. **χολή** (# *5958*) that which is bitter, gall (EDNT). **μεμιγμένον** perf. pass. part. μείγνυμι (# *3502*) to mix. A man about to be executed could beg a grain of incense (a narcotic) in wine in order to dull his senses and alleviate pain, and this was in accord w. Jewish custom (Hill; SB, 1:1037-38). **γευσάμενος** aor. mid. (dep.) part. γεύομαι (# *1174*) to taste. **ἠθέλησεν** aor. ind. act. θέλω (# *2527*) to desire. ◆ **35 σταυρώσαντες** aor. act. part. σταυρόω (# *5090*) to crucify s.v. 22. Temp. part. expressing contemporaneous action w. aor. in main vb. **διεμερίσαντο** aor. ind. mid. διαμερίζω (# *1374*) to distribute, to distribute among themselves. The soldiers who carried out the sentence had a right to the clothes of the criminal (AM). This meant that Jesus was naked, which was in accord w. Jewish custom (SB, 1:1038). ◆ **36 καθήμενοι** pres. mid. (dep.) part. s.v. 19. **ἐτήρουν** impf. ind. act. τηρέω (# *5498*) to watch, to guard. The soldiers kept watch to prevent any rescue (Carson, 576). Impf. indicates the continual action. ◆ **37 ἐπέθηκαν** aor. ind. act. ἐπιτίθημι (# *2202*) to place upon, to place. **ἐπάνω** (# *2062*) w. gen., over. **αἰτία** (# *162*) cause, guilt. **γεγραμμένην** perf. pass. part. γράφω (# *1211*) to write. The inscription was written w. black or red letters on a white background (Blinzler). ◆ **38 σταυροῦνται** pres. ind. pass. σταυρόω (# *5090*) to crucify. **λῃσταί** pl. λῃστής (# *3334*) robber (s. Matt. 26:55). Though it was evidently normal to execute only one person a day, there is evidence that there were numerous executions on the same day (M, Sanh. 4:6; Jos., *JW*, 2:253; SB, 1:1039). ◆ **39 παραπορευόμενοι** pres. mid. (dep.) part. παραπορεύομαι (# *4182*) to pass alongside of, to pass by. **ἐβλασφήμουν** impf. ind. act. βλασφημέω (# *1059*) to revile, to defame (TLNT). Impf. pictures the continual defaming. **κινοῦντες** pres. act. part. κινέω (# *3075*) to move, to shake; to shake the head as a sign of scorn and derision (BAGD; SB, 1:1039; Ps. 22:7). ◆ **40 καταλύων** pres. act. part. καταλύω (# *2907*) to destroy. **οἰκοδομῶν** pres. act. part. οἰκοδομέω (# *3868*) to build. Part. used as subst. Pres. is perhaps conative: "the one who tried to...." (VANT, 412). **σῶσον** aor. imp. act. σῴζω (# *5392*) to save, to rescue. **εἶ** pres. ind. act.

εἰμί (# *1639*) to be. Cond. w. **ἐι** (# *1623*) assumes the reality for the sake of argument. **κατάβηθι** aor. imp. act. καταβαίνω (# *2849*) to come down. Aor. points to a specific and immediate act. ◆ **41 ἐμπαίζοντες** pres. act. part. (temp.) s.v. 29; contemporaneous action. **ἔλεγον** impf. ind. act. λέγω (# *3306*) to say. Impf. indicates continual action: "they kept on saying." ◆ **42 ἔσωσεν** aor. ind. act. σῴζω (# *5392*) to save. **σῶσαι** aor. act. inf. σῴζω. Aor. points to the specific event and indicates a complete rescue from the cross. **καταβάτω** aor. imp. act. 3rd. pers. sing. καταβαίνω (# *2849*) to come down. ◆ **43 πέποιθεν** perf. ind. act. πείθω (# *4275*) s.v. 20. Perf. has the pres. meaning of "to depend on," "to trust in" (BD, 176). **ῥυσάσθω** aor. imp. mid. (dep.) ῥύομαι (# *4861*) to rescue. ◆ **44 τὸ αὐτό** (# *899*) the same thing. **συσταυρωθέντες** aor. pass. part. συσταυρόω (# *5365*) to crucify together. **ὠνείδιζον** impf. ind. act. ὀνειδίζω (# *3943*) to reproach, to heap insults upon. Incep. impf. means "they began to reproach him" (RWP). ◆ **45 ἐγένετο** aor. ind. mid. (dep.) γίνομαι s.v. 1. **ἕκτης** gen. sing. ἕκτος (# *1761*) sixth hour, that is, noon. The slaughtering of the Passover lamb, probably begun in the Temple at the 6th hour (WZZT, 223; SB, 4: i, 48-49); Josephus says from the ninth to the eleventh hour, or 3 to 5 P.M. (Jos., *JW*, 6:423). **γῆ** (# *1178*) land, earth, indicating all of Palestine or the whole world (Hill). This could not have been an eclipse of the sun because the Passover was celebrated at the full moon. The darkness was a sign of God in mourning (SB, 1:1041-42). ◆ **46 ἀνεβόησεν** aor. ind. act. ἀναβοάω (# *331*) to cry out. **ἠλί** (# *2458*) (Heb.) "my God!" **λεμά** (# *3316*) (Heb.) why? **σαβαχθάνι** (# *4876*) (Aram.) "Why did You forsake me?" (Allen). Not in the sense of depart, but abandon. In Ps. 22 the complaint is against God's silence in light of the unjust suffering by the Psalmist. **θεέ** voc. θεός (# *2536*) God (BD, 25). **ἐγκατέλιπες** aor. ind. act. ἐγκαταλείπω (# *1593*) to abandon, to leave in the lurch (for the prep. in compound s. MH, 305). ◆ **47 ἑστηκότων** perf. act. part. ἵστημι (# *2705*) to stand. **ἀκούσαντες** aor. act. part. (temp.) ἀκούω (# *201*) to hear. **φωνεῖ** pres. ind. act. φωνέω (# *5888*) to call. ◆ **48 δραμών** aor. act. part. τρέχω (# *5556*) to run. **λαβών** aor. act. part. λαμβάνω s.v. 24. Aor. presenting an action necessary for the main vb. **σπόγγος** (# *5074*) sponge. **πλήσας** aor. act. part. πίμπλημι (# *4398*) to fill (w. gen.) **ὄξους** gen. ὄξος (# *3954*) sour wine, vinegar. *Posca*, a wine vinegar which was the favorite drink of soldiers and the lower ranks of society (BAGD; McNiele). **περιθείς** aor. act. part. περιτίθημι (# *4363*) to place around; here, to put a sponge on a reed (BAGD). **ἐπότιζεν** impf. ind. act. ποτίζω (# *4540*) to give to drink. The conative impf.: "they tried to give him to drink" (IBG, 9; RG, 885). ◆ **49 ἄφες** aor. imp. act. ἀφίημι (# *918*) to leave alone. **ἴδωμεν** aor. subj. act. ὁράω (# *3972*) to see. Cohortative subj.: "Let us see." **σώσων** fut. act. part. σῴζω (# *5392*) to save, to rescue. The fut. part. used to express purp. (BD, 178, 215f). ◆ **50 κράξας** aor. act. part. (temp.) κράζω (# *3189*) s.v. 23. **ἀφῆκεν** aor. ind. act. ἀφίημι (# *918*) to let go, to send away. Not the divine Spirit but the spirit of life (Hill). This suggests His sovereignty over the exact time of His own death (Carson, 580). ◆ **51 καταπέτασμα** (# *2925*) curtain, veil. For the veils of the temple s. LT, 2:611f; SB, 1:1043-46; Gundry; Jos., *JW*, 5:211-19; M, Shek. 8:4-5; M, Yoma 5:1. **ἐσχίσθη** aor. ind. pass. σχίζω (# *5387*) to split, to divide, to tear apart. **ἄνωθεν** (# *540*) from above. **ἐσείσθη** aor. ind. pass. σείω (# *4940*) to shake (used of an earthquake). For extrabiblical references to this event s. LT, 2:610; Allen. ◆ **52 μνημεῖα** pl. μνημεῖον (# *3646*) tomb. **ἀνεῴχθησαν** aor. ind. pass. ἀνοίγω (# *487*) to open. **κεκοιμημένων** perf. pass. part. κοιμάω (# *3121*) to sleep, to fall asleep. **ἠγέρθησαν** aor. ind. pass. ἐγείρω (# *1586*) to raise; pass. to rise s. HSB, 400-402. ◆ **53 ἐξελθόντες** aor. act. part. ἐξέρχομαι (# *2002*) to come out. Circum. or temp. part. **ἔγερσις** (# *1587*) resurrection. **εἰσῆλθον** aor. ind. act. εἰσέρχομαι (# *1656*) to come in, to go in. **ἐνεφανίσθησαν** aor. ind. pass. ἐμφανίζω (# *1872*) to appear. ◆ **54 ἑκατόνταρχος** (# *1672*) leader of a hundred men, centurion. For Roman army divisions s. Matt. 25:53. **τηροῦντες** pres. act. part. τηρέω (# *5498*) to watch, to guard. **ἰδόντες** aor. act. part. s.v. 3. **γενόμενα** pres. mid. (dep.) part. s.v. 1. **ἐφοβήθησαν** aor. ind. pass. (dep.) φοβέομαι (# *5828*) to be afraid. ◆ **55 μακρόθεν** (# *3427*) from afar. **θεωροῦσαι** pres. act. part. nom. fem. pl. θεωρέω (# *2555*) to look at (as a spectator) (AS). **ἠκολούθησαν** aor. ind. act. ἀκολουθέω (# *199*) to follow. **διακονοῦσαι** pres. act. part. nom. fem. pl. διακονέω (# *1354*) to minister. ◆ **57 ὀψίας** gen. sing. ὄψιος (# *4070*) late. Used w. the part. as a gen abs. w. the meaning "when evening came" (BAGD). **γενομένης** aor. mid. (dep.) part. s.v. 1. Gen abs. Jesus died shortly before 3 P.M. on Friday. The Sabbath would begin at sundown; before then, when all work ceased, the body should be buried (Filson). For material regarding the day of crucifixion–Friday–and the year–A.D. 33 s. Harold Hoehner, "Chronological Aspects of the Life of Christ Part IV: The Day of Christ's Crucifixion," *Bib Sac* 131 (1974): 241-64; "Part V: The Year of Christ's Crucifixion," *Bib Sac* 131 (1974): 332-48; DTM, 1350-78; DJG, 119-22. **ἦλθεν** aor. ind. act. ἔρχομαι s.v. 33. **τοὔνομα** = τὸ ὄνομα. **ἐμαθητεύθη** aor. ind. pass. μαθητεύομαι (# *3411*) to be a disciple (TDNT). ◆ **58 προσελθών** aor. act. part. (circum.) προσέρχομαι (# *4665*) to come to. **ᾐτήσατο** aor. ind. mid. αἰτέω (# *160*) to ask. Indir. mid. means "to ask for oneself." Bodies of criminals were sometimes given to their friends for burial (McNiele). **ἐκέλευσεν** aor. ind. act. κελεύω (# *3027*) to command. **ἀποδοθῆναι** aor. inf. pass. ἀποδίδωμι (# *625*) to give up, to give. ◆ **59 λαβών** aor. act. part. λαμβάνω s.v. 24. **ἐνετύλιξεν** aor. ind. act. ἐντυλίσσω (# *1962*) to wrap up.

For the wrapping of the body in linen in preparation for burial s. Blinzler; RAC, 2:198-200; DJG, 88-90; BBC. ◆ **60 ἔθηκεν** aor. ind. act. τίθημι (# *5502*) to place. **ἐλατόμησεν** aor. ind. act. λατομέω (# *3300*) to hew out of the rock. **προσκυλίσας** aor. act. part. (temp.) προσκυλίω (# *4685*) to roll, to roll up to. For the stone sealing the grave s. Carson, 584; SB, 1:1051; M, Ohol. 2:4. **ἀπῆλθεν** aor. ind. act. ἀπέρχομαι s.v. 5. ◆ **61 καθήμεναι** pres. mid. (dep.) part. s.v. 19. ◆ **62 ἐπαύριον** (# *2069*) on the next day, dat. of time. **παρασκευή** (# *4187*) preparation, the day of preparation. Friday, on which day everything had to be prepared for the Sabbath (BAGD). **συνήχθησαν** aor. ind. pass. συνάγω s.v. 17. ◆ **63 κύριε** voc. κύριος (# *3261*) lord, master. "Sir," used as a form of address to those in a high position (BAGD; MM). **ἐμνήσθημεν** aor. ind. pass. (dep.) μιμνῄσκομαι (# *3630*) to remember. Ingressive aor. "we have just recalled" (RWP). **πλάνος** (# *4418*) deceiving as substantive, deceiver. **ζῶν** pres. act. part. nom. masc. sing. ζάω (# *2409*) to live. Temp. part. to express contemporaneous time: "while he was living...." **ἐγείρομαι** pres. ind. pass. ἐγείρω (# *1586*) pass. to be raised, to rise. Pres. of fut. reference, "I am going to rise." The action is viewed as in progress, carrying over into the future as he sees it; it affirms as well as predicts (VA, 231; VANT, 225; RG, 870). ◆ **64 κέλευσον** aor. imp. act. κελεύω (# *3027*) to command. **ἀσφαλισθῆναι** aor. inf. pass. ἀσφαλίζω (# *856*) to make safe, to guard. **μήποτε** (# *3607*) lest. **ἐλθόντες** aor. act. part. ἔρχομαι s.v. 33. **κλέψωσιν** aor. subj. act. κλέπτω (# *3096*) to steal. **εἴπωσιν** aor. subj. act. λέγω (# *3306*). **ἠγέρθη** aor. ind. pass. s.v. 52. **ἔσται** fut. ind. mid. (dep.) εἰμί (# *1639*) to be. Used after **μήποτε** (# *3607*) to express the feeling of apprehension (BD, 188). **πλάνη** (# *4415*) error, deception. **χείρων** (# *5937*) comp. κάκος bad; comp. worse. **πρώτης** gen. πρῶτος first. Gen. of comp. "as the first." ◆ **65 ἔφη** impf. ind. act. φημί (# *5774*) to say s.v. 11. **ἔχετε** pres. imp. act. ἔχω (# *2400*) to have. **κουστωδία** (# *3184*) (Lat.) watch, guard. S. William L. Craig, "The Guard at the Tomb," *NTS* 30 (1984): 273-81. **ὑπάγετε** pres. imp. act. ὑπάγω (# *5632*) to go forth. **ἀσφαλίσασθε** aor. imp. mid. ἀσφαλίζω (# *856*) to guard, to safeguard, to watch over someone. Here, "to watch over someone so he cannot escape." (BAGD). **οἴδατε** pres. ind. act. οἶδα. Def. perf. w. a pres. meaning s.v. 18. ◆ **66 πορευθέντες** aor. pass. (dep.) part. πορεύομαι (# *4513*) to go, to travel. **ἠσφαλίσαντο** aor. ind. mid. ἀσφαλίζω s.v. 65. **σφραγίσαντες** aor. act. part. (circum.) σφραγίζω (# *5381*) to seal, to use a seal to make something secure (LN, 1:60; MM; NDIEC, 2:191; TDNT; EDNT). Probably by a cord stretched across the stone and sealed at each end (RWP).

Matthew 28

◆ **1 ὀψέ** (# *4067*) w. gen., after; after the Sabbath (BAGD). **σαββάτων** gen. pl. σάββατον (# *4879*) Sabbath. Pl. was used for the names of festivals (BD, 78). **ἐπιφωσκούσῃ** pres. act. part. dat. sing. ἐπιφώσκω (# *2216*) to shine forth, to dawn. Dat. of time: "at the dawning." **ἦλθεν** aor. ind. act. ἔρχομαι (# *2262*) to come, to go. **θεωρῆσαι** aor. inf. act. θεωρέω (# *2555*) to see, to view. Inf. of purp. ◆ **2 σεισμός** (# *4939*) earthquake. **ἐγένετο** aor. ind. mid. (dep.) γίνομαι (# *1181*) to become, to happen. **γάρ** (# *1142*) for, explains the preceding. **καταβάς** aor. act. part. (circum.) καταβαίνω (# *2849*) to go down. **προσελθών** aor. act. part. (circum.) προσέρχομαι (# *4665*) to go to, to come to. **ἀπεκύλισεν** aor. ind. act. ἀποκυλίω (# *653*) to roll away. **ἐκάθητο** impf. ind. mid. (dep.) κάθημαι (# *2764*) to sit. **ἐπάνω** (# *2062*) w. gen., upon. ◆ **3 εἰδέα** (# *1624*) appearance. **ἀστραπή** (# *847*) lightning. **χιών** (# *5946*) snow. ◆ **4 φόβος** (# *5832*) fear. **αὐτοῦ** (# *899*) of him (obj. gen.). **ἐσείσθησαν** aor. ind. pass. σείω (# *4940*) to shake ("paralyzed w. fear"). The expression indicates faces waxen and immobile w. fear. (AM). **τηροῦντες** pres. act. part. τηρέω (# *5498*) to watch, to guard. Subst. part. **ἐγενήθησαν** aor. ind. pass. (dep.) γίνομαι (# *1181*) to become. ◆ **5 ἀποκριθείς** aor. pass. (dep.) part. ἀποκρίνομαι (# *646*) to answer. **φοβεῖσθε** pres. imp. act. φοβέομαι (# *5828*) to be afraid. Pres. imp. w. the neg. **μή** (# *3590*), "stop being afraid." **οἶδα** (# *3857*) perf. ind. act. to know. Def. perf. w. pres. meaning. **ἐσταυρωμένον** perf. pass. part. σταυρόω (# *5090*) to crucify. **ζητεῖτε** pres. ind. act. ζητέω (# *2426*) to seek. ◆ **6 ἠγέρθη** aor. ind. pass. ἐγείρω (# *1586*) to awaken, to raise; pass. to rise. **δεῦτε** (# *1307*) "come!" "come on!" Adv. used as hortatory particle (BAGD). **ἴδετε** aor. imp. act. ὁράω (# *3972*) to see. **ἔκειτο** impf. ind. mid. (dep.) κεῖμαι (# *3023*) to lie. ◆ **7 ταχύ** (# *5444*) quickly. **πορευθεῖσαι** aor. pass. part. nom. fem. pl. πορεύομαι (# *4513*) to go. Circum. part. to be translated as imp. It has both an ingressive force as well as an emphasis on the main vb. (GGBB, 643). **εἴπατε** aor. imp. act. λέγω (# *3306*) to say. **προάγει** pres. ind. act. προάγω (# *4575*) to go before. **ὄψεσθε** fut. ind. mid. (dep.) ὁράω (# *3972*) to see. ◆ **8 ἀπελθοῦσαι** aor. act. part. nom. fem. pl. ἀπέρχομαι (# *599*) to go away. **μνημεῖον** (# *3646*) tomb. **ἔδραμον** aor. ind. act. τρέχω (# *5556*) to run. **ἀπαγγεῖλαι** aor. act. inf. ἀπαγγέλλω (# *550*) to report, to bring news from (MH, 297). Inf. of purp. ◆ **9 ὑπήντησεν** aor. ind. act. ὑπαντάω (# *5636*) to meet. **χαίρετε** pres. imp. act. χαίρω (# *5897*) rejoice, to be glad. Used in greetings w. the meaning, "Greetings!" (EDNT). For the form of greeting s. Matt. 26:49. **ἐκράτησαν** aor. ind. act. κρατέω (# *3195*) to seize. **προσεκύνησαν** aor. ind. act. προσκυνέω (# *4686*) to kneel down, to worship. ◆ **10 ὑπάγετε** pres. imp. act. ὑπάγω (# *5632*) to go forth. **ἀπαγγείλατε** aor. imp. act. ἀπαγγέλλω (# *550*) to report, to announce, to proclaim, to tell, w. a possible focus on the source of information (LN, 1:411). **ἀπέλθωσιν** aor. subj. act. ἀπέρχομαι (# *599*) to depart, go forth. Subj. w. **ἵνα** (# *2671*) giving the content of the command. **ὄψονται** fut. ind. mid. (dep.) ὁράω (# *3972*) to see. ◆ **11 πορευομένων** pres. mid. (dep.) part. πορεύομαι (# *4513*) to go; gen. abs. **ἐλθόντες** aor. act. part. (circum.) ἔρχομαι (# *2262*) to come. **γενόμενα** aor. mid. (dep.) part. γίνομαι (# *1181*) to become, to happen. Part. used as subst., "the things that had happened." ◆ **12 συναχθέντες** aor. pass. part. (temp.) συνάγω (# *5251*) to gather together, to assemble. **συμβούλιόν** (# *5206*) consultation, plan, decision. **λαβόντες** aor. act. part. λαμβάνω (# *3284*) to take. Used w. the preceding word to mean, "to form a plan," "to deceive," "to plot" (BAGD). Temp. or circum. part. **ἀργύριον** (# *736*) silver. **ἱκανά** acc. pl. ἱκανός (# *2653*) enough, large enough, much. **ἔδωκαν** aor. ind. act. δίδωμι (# *1443*) to give. ◆ **13 νυκτός** gen. sing. νύξ (# *3816*) night. Gen. of time "by night," "in the nighttime." **ἔκλεψαν** aor. ind. act. κλέπτω (# *3096*) to steal. **κοιμωμένων** pres. mid. (dep.) part. κοιμάομαι (# *3121*) to sleep. Temp. part. to express contemporaneous time: "while we slept." ◆ **14 ἀκουσθῇ** aor. subj. pass. ἀκούω (# *201*) to hear. Impersonal pass. "If this comes to a hearing, a trial" (EGT). Subj. w. **ἐάν** expressing cond. **πείσομεν** fut. ind. act. πείθω (# *4275*) to persuade. **ἀμέριμνος** (# *291*) without care. "We will put it right w. the Procurator, so that you need not trouble" (MM). **ποιήσομεν** aor. ind. act. ποιέω (# *4472*) to do, to make (s. the discussion of the preceding word). ◆ **15 ἐποίησαν** aor. ind. act. ποιέω (# *4472*) to do. **ἐδιδάχθησαν** aor. ind. pass. διδάσκω (# *1438*) to teach, to instruct. **διεφημίσθη** aor. ind. pass. διαφημίζω (# *1424*) to make known by word or mouth, to spread the news about (BAGD). ◆ **16 ἐπορεύθησαν** aor. ind. pass. (dep.) πορεύομαι s.v. 7. **ἐτάξατο** aor. ind. mid. τάσσω (# *5435*) to assign, to order; mid., to appoint by one's own authority (AS). ◆ **17 ἰδόντες** aor. act. part. s.v. 6. **ἐδίστασαν** aor. ind. act. διστάζω (# *1491*) to doubt. The word refers to hesitation, indecision, and perhaps uncertainty (Hagner). ◆ **18 ἐδόθη** aor. ind. pass. δίδωμι s.v. 12. ◆ **19 πορευθέντες** aor. pass. (dep.) part. s.v. 7. For the translation of the part. as imp. as well as the setting of the term "to make disciples," s. Cleon Rogers, "The Great Commission," *Bib Sac* 130 (1973): 258-67; GGBB, 645; SSM, 455-57. **μαθητεύσατε** aor. imp. act. μαθητεύω (# *3411*) to make a disciple. (Leon Morris, "Disciples of Jesus," *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology* edited by Joel B. Green and Max Turner [Grand Rapids: Eerdmans, 1994], 112-27. **βαπτίζοντες** pres. act. part. βαπτίζω (# *966*) to baptize. Part. of manner. ◆ **20 διδάσκοντες** pres. act. part. διδάσκω (# *1438*) to teach. Part. of manner. **τηρεῖν** pres. inf. act. τηρέω (# *5498*) to guard, to keep, to observe. Inf. gives the content of the teaching. **ἐνετειλάμην** aor. ind. mid. (dep.) ἐντέλλομαι (# *1948*) to command. **ἡμέρας** acc. pl. ἡμέρα (# *2465*) day. Acc. of time meaning "during all the days." **συντέλεια** (# *5333*) completion, a point of time marking the end of a duration (LN, 1:638; Test. of Levi, 10:1-2; Test. of Benjamin 11:3; EDNT).